

VICHARA SAGARA

A Treatise in Advaita Philosophy



By Sri Vasudeva Brahmendra Saraswathi Swamigal

VOLUME 23

Chapter 6

The description of the falsity of the teacher, Vedanta and all the means for the Kanistha Adhikari

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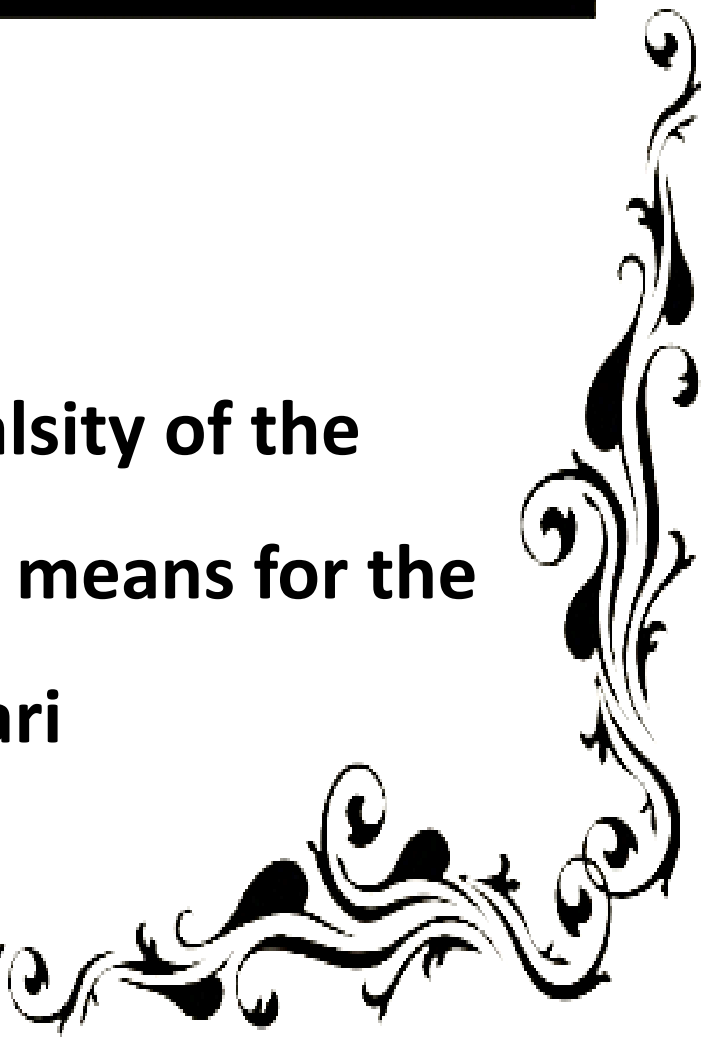
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CHAPTER 6

**The Description of the Falsity of the
Teacher, Vedanta and all the means for the
Kanistha Adhikari**



Topic 337 :

(३३७) जाग्रत्पदार्थाः सर्वेऽपि तद्विषयकज्ञानेन सहोत्पद्यन्ते । ज्ञानेन सहैव विनश्यन्ति च —

What is Drishti - Srishti Vada?

- Objects of Jagrat Prapancha = Artha Adhyasa
- Anirvachanita Khyati

Basic Law :

- **Artha Adhyasa will arise with Jnana Adhyasa**
- Objects arise when they are experienced.
- **Simultaneous rise of Jagrat Objects, experience like that of Swapna - Objects, experience**
- **Experienceless Object outside is called Ajnaata Satta**
- **Object without relevant experience, not accepted by DSV**

Example - Swapna :

- When experience goes, Objects go, Substratum Brahman, which is beyond Karya Karana Sangata Alone remains
- Prapancha rises, Anubhava rises.

सिद्धान्तस्त्वेवम् – सर्वे पदार्थाश्चैतन्यविवर्ता अज्ञानस्य परिणामाश्च । तस्मात् शुक्तिरजतवत् यदा यः पदार्थः प्रतीयते तदा अधिष्ठानचैतन्याश्रिता- विद्याया द्विविधः परिणामो जायते । अविद्यायास्तमोगुणांशस्य घटादि- विषयरूपः परिणामो भवति । अविद्यायाः सत्त्वगुणांशस्य ज्ञानरूपपरिणामो भवति ।

Anirvachania Khyati - Chapter 4

Common

Revised - Artha Adhyasa, Jnana Adhyasa

i) Common Anirvachania Khyati :

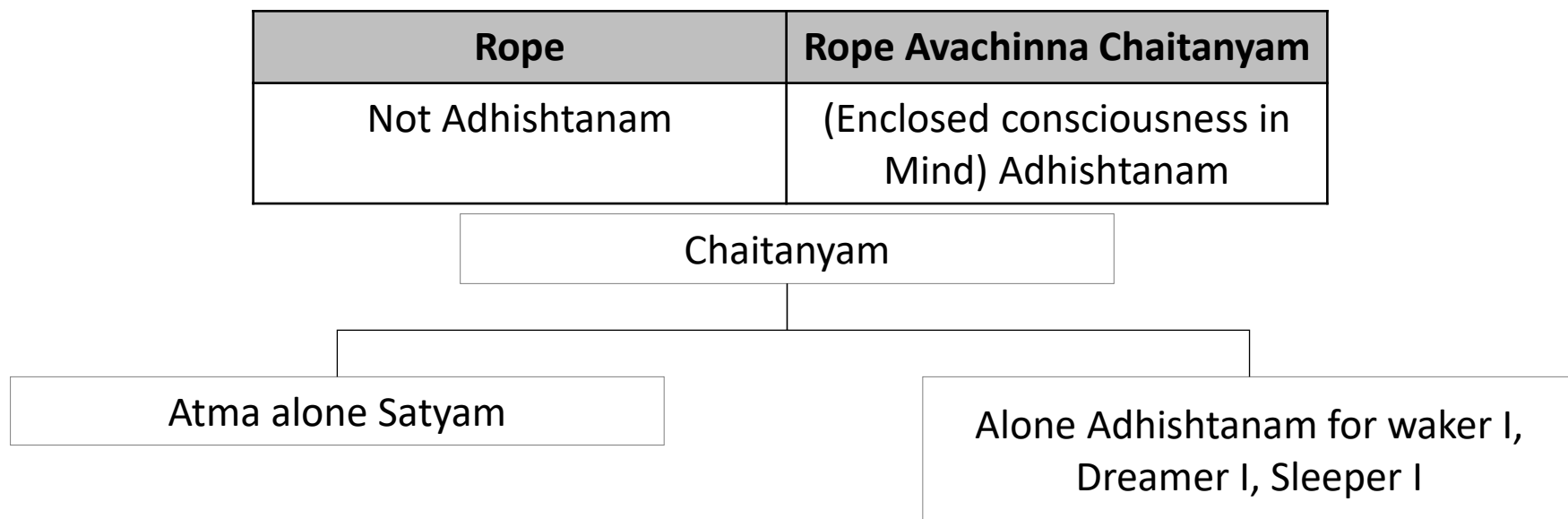
- Used by Trivida Satta Vadi

| Rope | Snake |
|--|---|
| <ul style="list-style-type: none"> - Upon Adhishtanam, I project Adhyasa Snake - Upon Chaitanyam I project world - Upon Shell, project Silver | <ul style="list-style-type: none"> - Adhyasa - World is projected by me Adhyasa due to Avidya Power |

- Snake is called Anirvachaniyam, Mithya, Appearance, error, Mistaken notion.



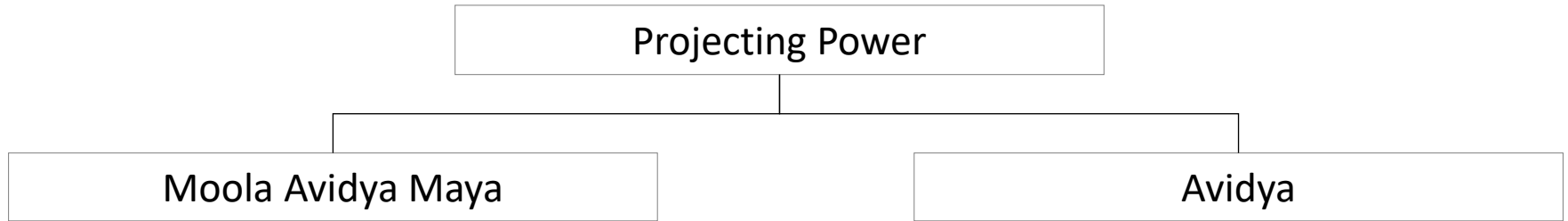
ii) Revised Anirvachania Khyati :



- Chaitanyam is Adhishtanam for entire Jagrat Prapancha, Svapna Prapancha, no Prapancha (Sleep)
- Chaitanyam alone can Project anything with its power (Shakti) called Maya or Moola Avidya or ignorance.

| (A) | (B) | (C) |
|--------------------------------|---------------------|--|
| - Chaitanyam alone can project | - Chaitanyam is one | - Chaitanyam is my higher Nature - Aham Brahma Asmi |

- I am the Self, Brahman, Chaitanyam beyond Sleep, ignorance, Moola Avidya, Maya



- Who Projects Jagrat, Svapna, Sushupti?
- One Chaitanyam, me alone

| Trivida Satta Vadi | Divida Satta Vadi |
|---|--|
| <ul style="list-style-type: none"> Mind projects Svapna Prapancha Mind perceives Jagrat Prapancha which is projected by Ishvara, Anaadi, Always there | <ul style="list-style-type: none"> Mind can't project anything Always Adhishtana Chaitanyam is projector One Chaitanyam with Moola Avidya projects everything (Jagrat and Svapna Prapancha) |

Law of Adhyasa - Superimposition Projected one, can't Project another :

- Mind is Projected entity of Maya.

Hence, can't Say :

- Mind projects anything
- Mental Projection should make me remove TSV and go to is DSV's is Nishchala Dasa's Plea.

| TSV | DSV |
|------------------------------------|-----------------------------------|
| Uses language of Mental Projection | Eliminates idea Mind is Projector |

- **Mind is Bunch of experiences, Jnana Adhaysa Samoohaha, Projected entity, not Capable of Projecting anything.**

I am one Chaitanyam :

- I have one Maya Shakti
- I project wakers Mind and wakers Universe
- I project dreamers Mind and Dreamers Universe

I have Bunch of

Moola Avidya Maya

Avidya

- They are floating in me, Chaitanyam.

How Maya Projects Prapancha?

Revision 276 - Topic 337 :

(३३७) जाग्रत्पदार्थाः सर्वेऽपि तद्विषयकज्ञानेन सहोत्पद्यन्ते । ज्ञानेन सहैव विनश्यन्ति च —
सिद्धान्तस्त्वेवम् — सर्वे पदार्थाश्चैतन्यविवर्ता अज्ञानस्य परिणामाश्च । तस्मात् शुक्तिरजतवत् यदा यः पदार्थः प्रतीयते तदा अधिष्ठानचैतन्याश्रिता-विद्याया द्विविधः परिणामो जायते । अविद्यायास्तमोगुणांशस्य घटादि-विषयरूपः परिणामो भवति । अविद्यायाः सत्त्वगुणांशस्य ज्ञानरूपपरिणामो भवति ।

- Avidya of Sleep State becomes Nama Rupa Parinami Prapancha... Mandukya Upanishad
- ND logically established DSV
- Here we see conclusion of Drishti - Srishti Vada and its corollary.
- DSV = Non-conventional approach

Objections come from

Common Lay person

TSV of Vedanta

- DSV is primarily beneficial for Nididhyasanam after Sravanam and Mananam.
- Teaching is comprehensively received in Sravanam and Convinced in Mananam.
- DSV is conducive for Nididhyasanam, Break habitual thinking pattern.

Normal - TSV :

| Vyavaharika | Pratibhasika |
|-----------------|--------------|
| Ishvara Srishti | Jiva Srishti |

- We differentiate Vyavaharika, Pratibhasika Srishti
- Then Jiva / Ishvara - Bheda has to be Maintained
- Triangular format Maintained
- Samsara continues, they all go together.

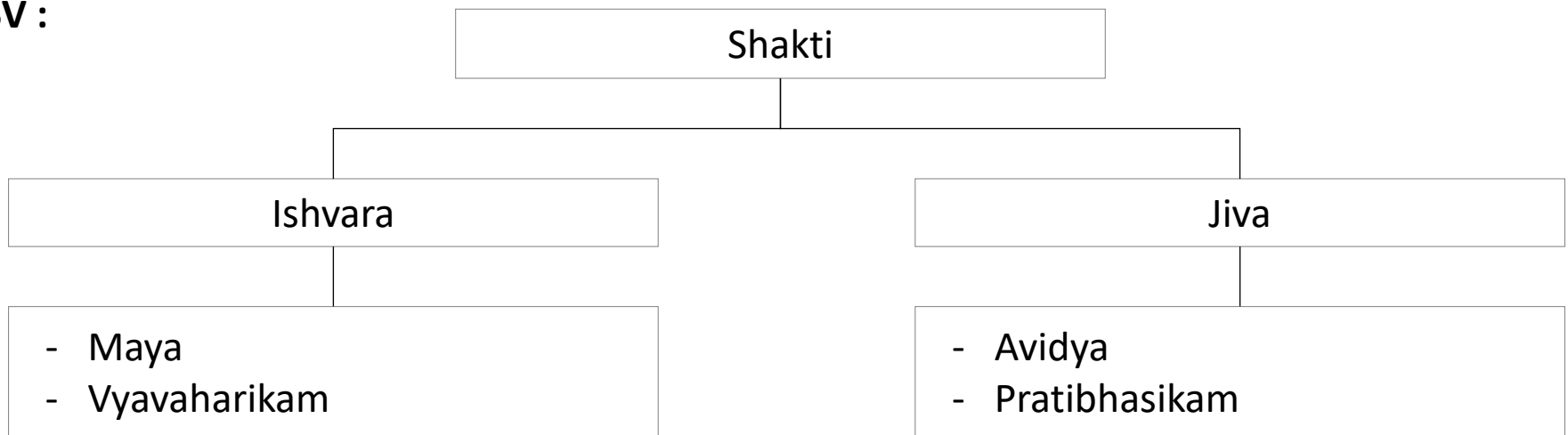
DSV :

- No Vyavaharika, Pratibhasika Bheda
- Only Satya Mithya Bheda
- There is one projection caused by one Chaitanyam
- No Ishvara projecting Jagrat and Jiva projecting Swapna
- No difference between Jagrat, Swapna, both Mithya
- Dream time, Space, waking Time Space and Projection of one Chaitanyam.
- For Projection there is only one Shakti - Avidya or Maya Shakti

DSV :

- Avidya - Maya is same Shakti.

TSV :



- 2 Separate Projections
- There is Jiva - Ishvara Bheda, Maya Avidya Bheda, Triangular format.

DSV :

- No Pratibhasika, Vyavaharika Bheda
- Only one Projection caused by one Chaitanyam with one Shakti
- One Chaitanyam
 - One Shakti - Avidya / Maya
 - One Projection
- ND uses Avidya Shakti, we can replace it with Maya
- I am Chaitanyam, all pervading Consciousness
- I have Avidya / Maya Shakti.

I with one Shakti project one pair of Prapancha

Artha Adhyasa Samuhaha

Jnana Adhyasa Samuhaha

- Object, Prapancha
- Jagrat pair Simultaneously Projected

- Experience, cognition

- I Project Swapna pair Simultaneously

- **I Chaitanyam Simultaneously project Mind and world with my own Maya Shakti**

| Jagrat Mind | Jagrat world |
|-------------|--------------|
| Swapna Mind | Swapna World |

- I go to Sleep, mind is resolved, world is resolved

- **World Continuity without Mind should not be Accepted in DSV**

- Dream mind, Dream world simultaneously rise and Resolve
- Similarly waking Mind, waking world simultaneously rise and resolve
- When I Sleep wakers Mind, wakers world Simultaneously resolve
- Swapna Prapancha can't continue independent of me the waker
- Jagrat Prapancha can't continue independent of me the Chaitanya Atma
- If Jagrat Prapancha continues it is called Ajnaata Satta Angikara.

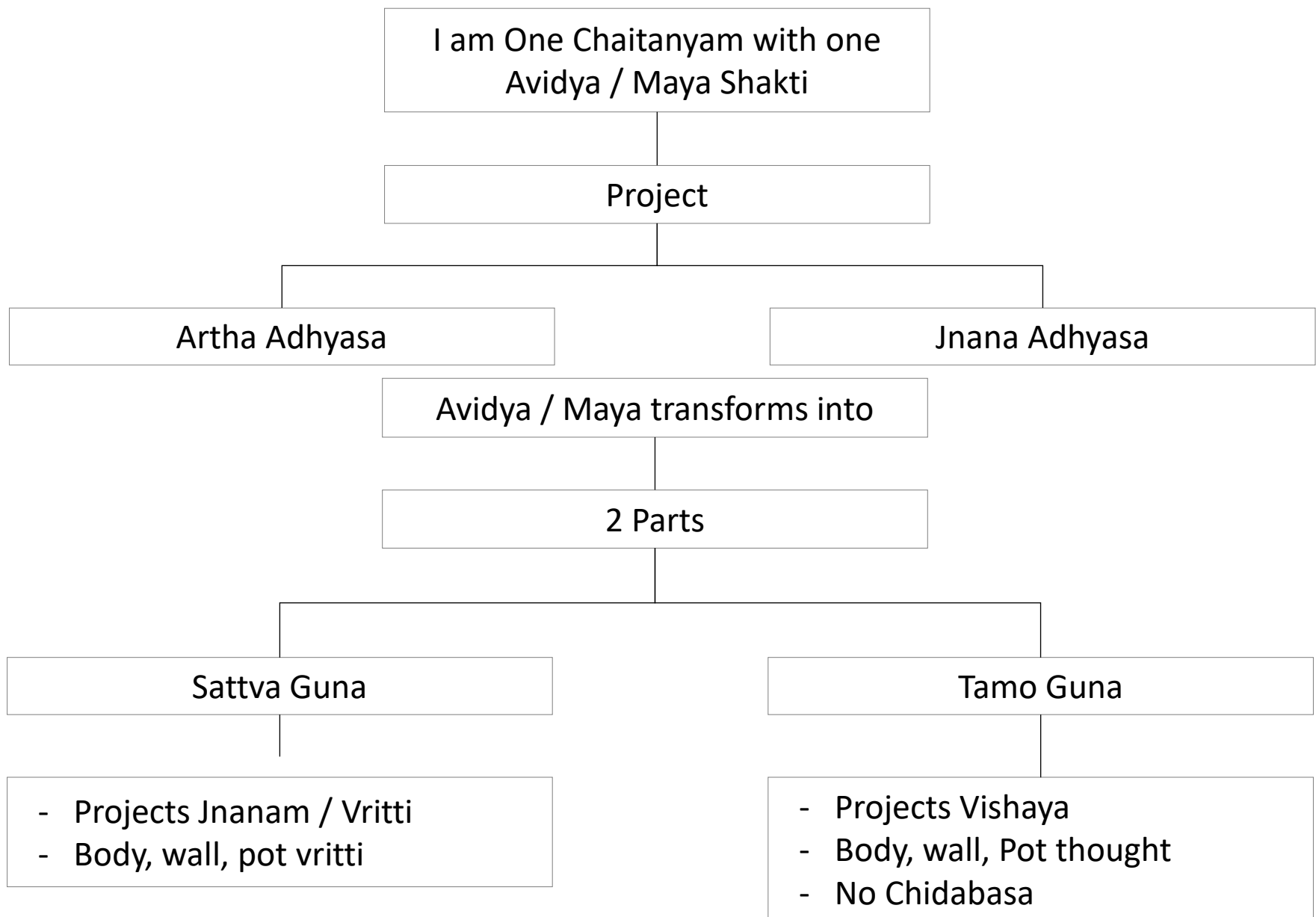
| TSV | DSV |
|--------------------------|---|
| - Talks of Ajnaata Satta | <ul style="list-style-type: none"> - World does not have Ajnaata Satta - When I go to Sleep, there is no question of continuity of Jagrat Prapancha |

DSV :

- If I talk about continuity, that is also Superimposition, Adhyasa
- I project Jagrat Prapancha and its Attribute of continuity.
- I project Jagrat Prapancha and its Attribute - Continuity like, I project dream
- Dreamer talks of continuity of Swapna Prapancha by projecting its Continuity.
- One Chaitanyam projects world and Continuity of world through Avidya, Maya Shakti
- This is Drishti Srishti Vada

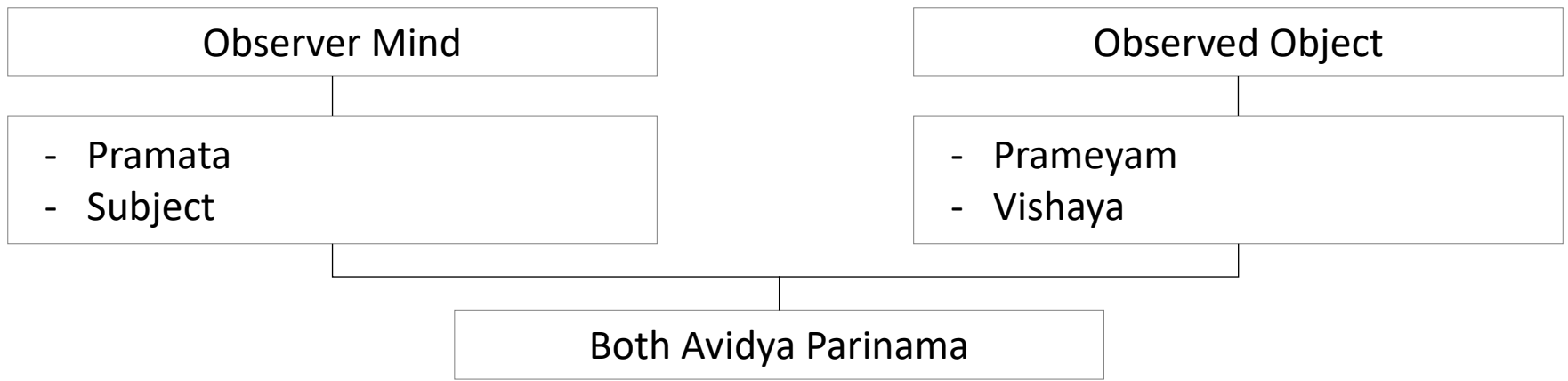
What is the Process of Projection?

- Projection is false, Mithya, need not Study (Example : Details of Fake 500\$ note need not be Studied, no use)
- If you have time and Curiosity.



- Both Projected Simultaneously and resolved Simultaneously in DSV

- **Desk thought / Vritti becomes Observer of Desk Object**

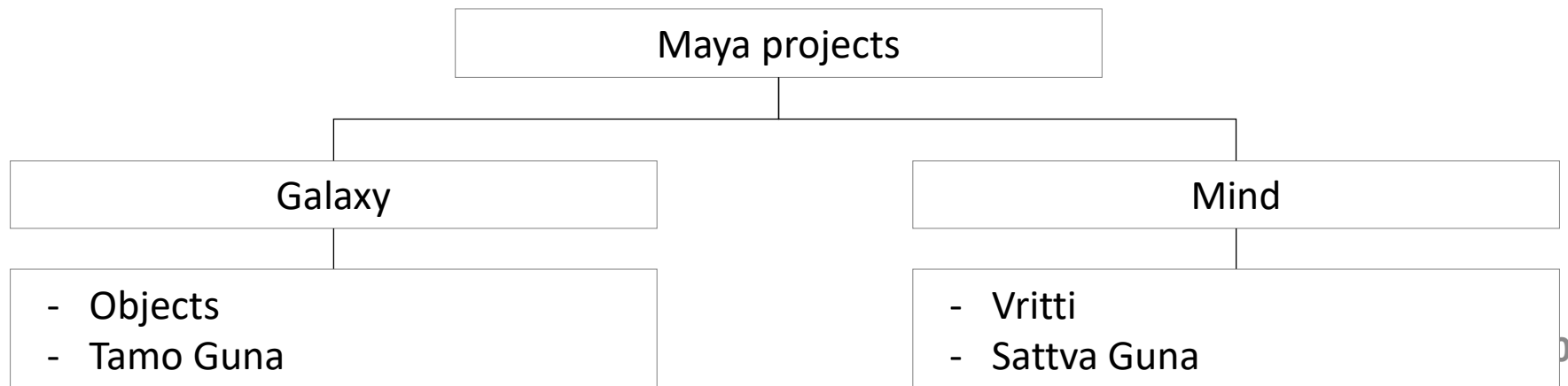


- **Pramana, Prameya Samana Kale Udeti, Nashyati in Jagrat and Svapna.**

| Where am I | Who am I |
|--------------------------|------------|
| All pervading Chaitanyam | Chaitanyam |

Where is Maya :

- All pervading, not located in particular Place
- I am all Pervading Maya in 14 Lokas, galaxies, 30 Brillion light years Away.
- I am there - Chaitanyam and Avidya Shakti



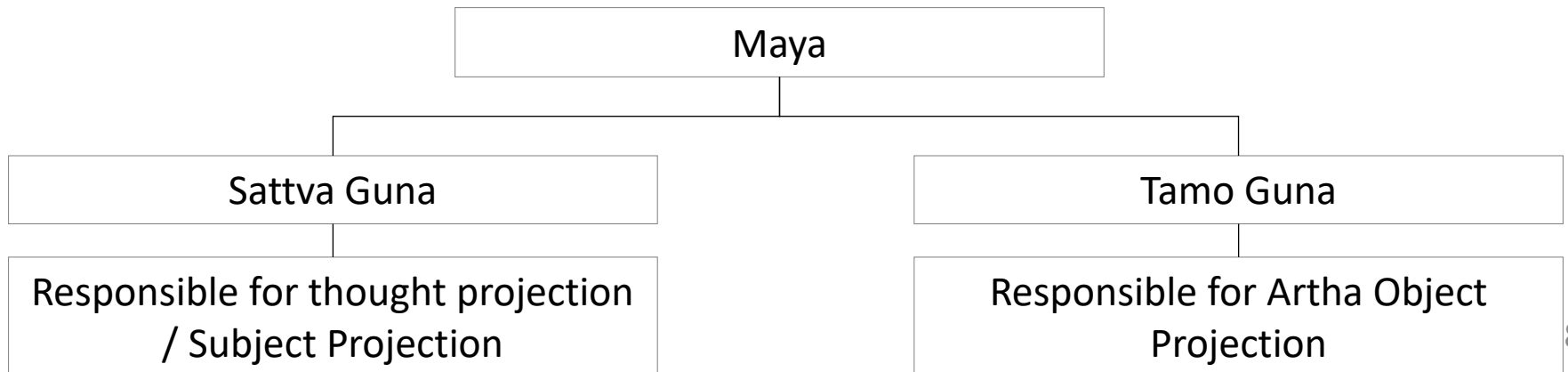
- When mind thought Resolves galaxy resolves into Chaitanya Maya world comes from Prakirti / Avidya / Maya, Resolves into my Maya Shakti

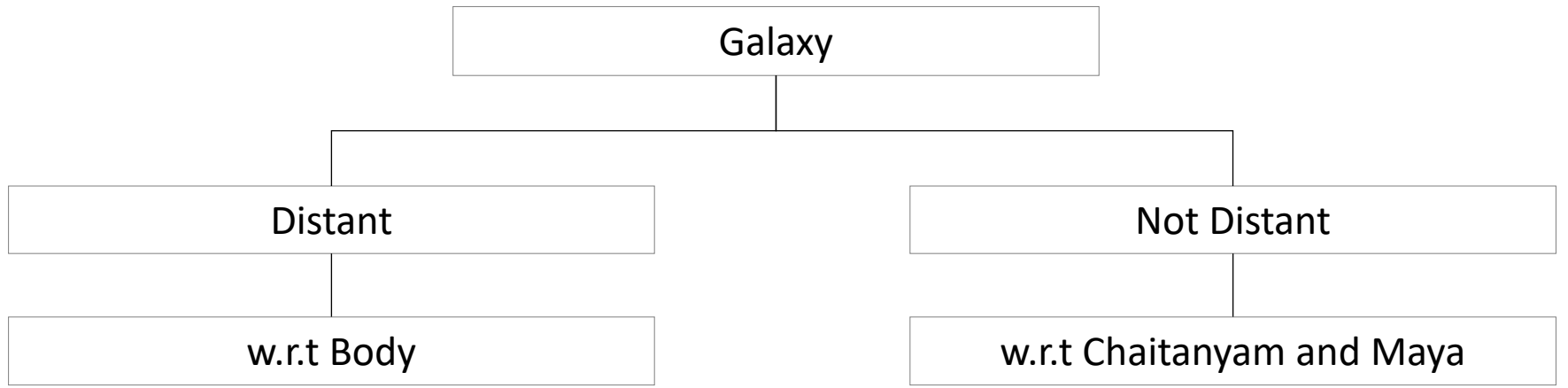
- **Sattva Guna is finer Part of Avidya**
- **Vritti forms Chidabasa, reflected consciousness because Mind is Sattvaguna Parinama**

- Manasi Chidabhasa Hudati
- Vishaya - Tamo Guna projection, does not form Chidabasa.

| Desk thought | Desk Object |
|--|---|
| <ul style="list-style-type: none"> - Observer - Has Chidabasa - Pramata | <ul style="list-style-type: none"> - Tamo Guna - No Chidabasa - Prameyam |

- I am Original consciousness, neither Pramata or Prameyam.
- My Glory is as great as the Peak of Everest, which I project with my Maya shakti
- Galaxies don't resolve in my Mind but in Maya / Avidya
- Not Mental projection but Avidya Projection.





In me (I = Avidya / Maya / Ishvara)

- Jagrat Prapamcha Arises
- **I am Ishvara projector of Universe**

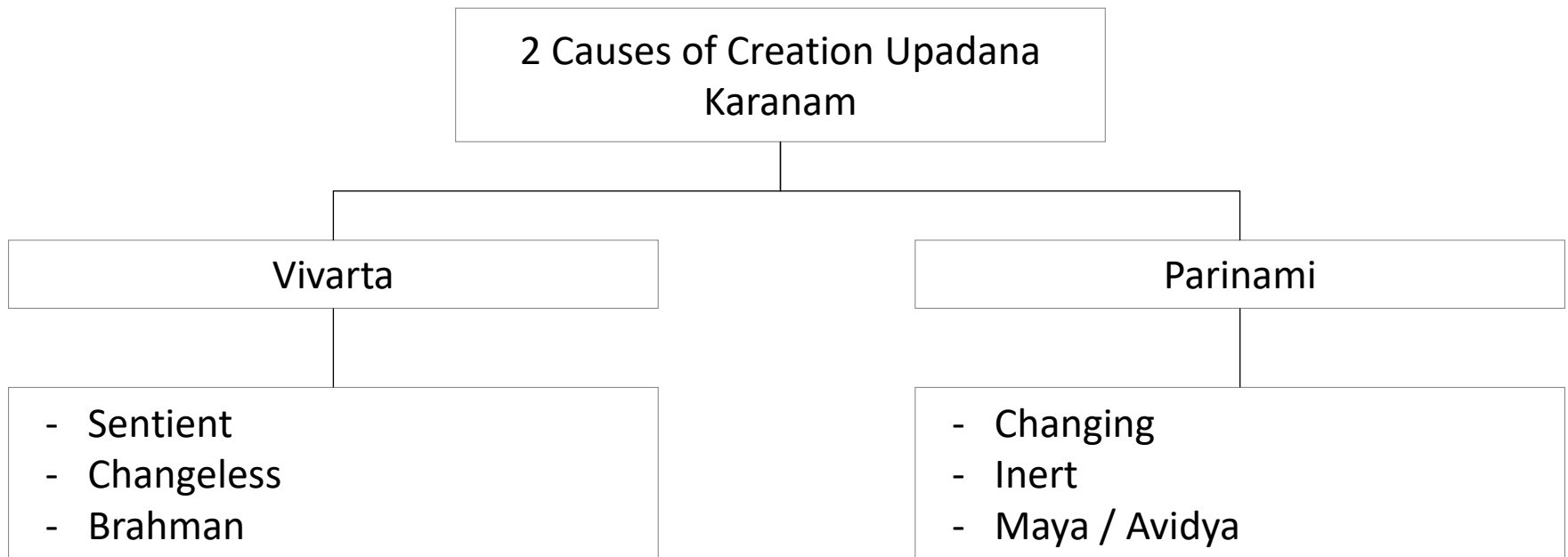
Taittiriya Upanishad :

अहं वृक्षस्य रेरिवा । कीर्तिः पृष्ठं गिरेरिव ।
ऊर्ध्वपवित्रो वाजिनीव स्वमृतमस्मि ।
द्रविणं सवर्चसम् । सुमेध अमृतोक्षितः ।
इति त्रिशङ्कोर्वेदानुवचनम् ॥ १ ॥

aham vṛkṣasya rerivā | kīrtiḥ pṛṣṭhaṁ gireriva |
ūrdhwapavitro vājinīva svamṛtamasmī |
draviṇaṁ savarcasam | sumedha amṛtokṣitaḥ |
iti trīśaṅkorvedānuvacanam || 1 ||

“I am the stimulator in the tree of universe. My fame (Glory) is high as the peaks of the mountains. High and pure am I like the essence in the sun; I am the power and the wealth, effulgent with intuition. Intelligent, imperishable and Undecaying am I this is the sacred recitation of Trisanku, after he realised the Truth. [1 - 10 - 1]

- Not Trishankus Statement but My Statement in Nididhyasanam
- Veda - Anuvachanam after my knowledge, I join Trishanku in Nididhyasanam
- Appreciate my Glory... Like Peak of mount Everest
- All glory of creation, is my glory
- This is Siddhanta of DSV



Example :

- Shell Silver, Rope - Snake Jagat - Brahman
- Jagat - Jagrat - Swapna
- Pratibhasikam not mental projection but Avidya Projection, Maya Projection

Aside Note :

- For Dreamer, Svapna Prapancha is Jagrat Avastha
- We are always experiencing Jagrat Prapancha only

TSV :

- Double Standard

| Jagrat | Svapna |
|--------------|---------------|
| Vyavaharikam | Pratibhasikam |

- Both projects of one Avidya, no internal Division.

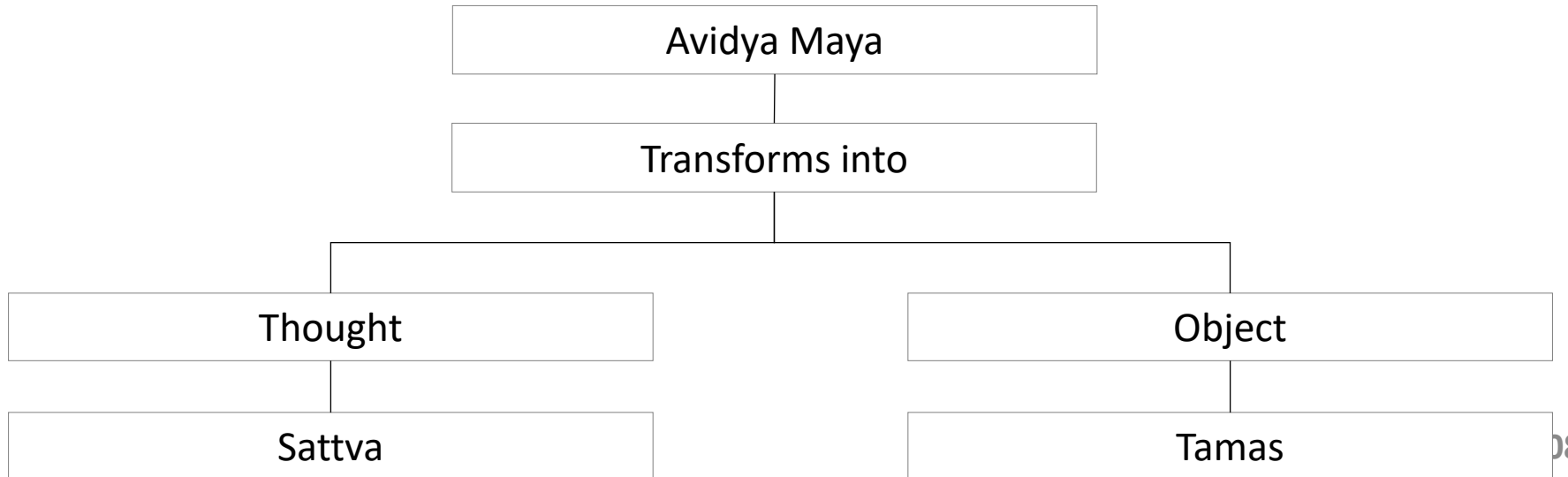


- We have no choice in Understanding, both Avidya Maya, Anirvachaniam.
- At time of experience 2 fold Projections are happening
- Avidya Maya is located in all pervading Chaitanyam
- Tamo Guna Avidya converts into objects at time of Observation, Pervasim

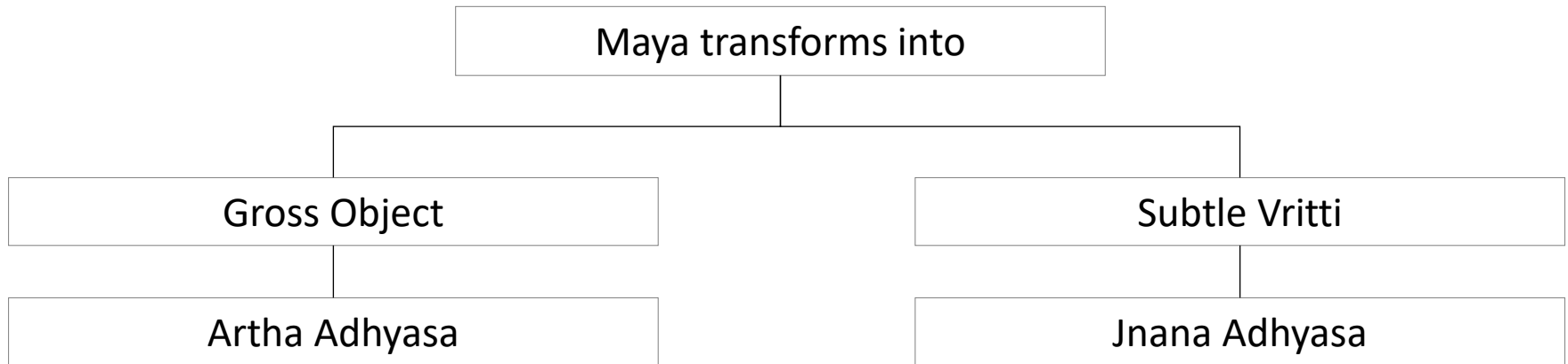
- Before and after Observation not there
- Thought = Jnana Adhyasa, experience, called Avastha
- Vishaya and Jnana Adhyasa Udeti

यद्यपि चैतन्यस्यैव ज्ञानमिति व्यपदेशात्सत्त्वगुणपरिणामस्य ज्ञानत्वोक्तिर्न सङ्गच्छते । तथापि सर्वं व्यापकचैतन्यं न ज्ञानम्, किन्तु साभासवृत्त्यारूढचैतन्यमेव ज्ञानमित्युच्यते । तस्माच्चैतन्ये ज्ञानव्यवहारस्य सम्पादिकावृत्तिरेवेति चैतन्यस्य ज्ञानत्वापादकोपाधिभूतवृत्तावपि ज्ञानशब्दः प्रयुज्यते । 'घटज्ञानं जातं पटज्ञानं नष्टम्' इति लोके व्यवहारो दृश्यते । तत्र वृत्त्यारूढचैतन्यस्य स्वत उत्पत्तिनाशासम्भवेऽपि उपाधिभूतवृत्तेस्तत्सम्भवात् ज्ञाने उत्पत्तिनाशव्यवहारो भवति ।

- ND gives some finer details, explanations of Jnanam called Clarity.



- Avidya Maya = Maha Jadam
= Substance
= Transforms changes modifies



How can you call thought as Jnanam?

- Jnanam = Consciousness, knowledge thought = Jadam.

How Jada Vritti called Jnanam?

- Jnanam associated with Chaitanyam, Chetana Vastu, Sentient entity
- Satyam, Jnanam, Anantham Brahma
- Jada Vastu can't have knowledge
- Thought Does not Deserve name Jnanam
- We use Jnanam and Jnana Adhyasa
- In the thought, consciousness is reflected
- Inert thought becomes sentient thought

- **Because of Borrowed Sentiency, thought called Jnana Adhyasa.**

| Ghata Vishaya | Ghata Vritti |
|--|---|
| <ul style="list-style-type: none"> - Has Chaitanyam - No Chidabasa - No thought | <ul style="list-style-type: none"> - Has Chidabasa - Called Jnana Adhyasa |

| Jnanam | Jnana Vritti |
|--------------------------|---|
| Used for Chaitanyam only | World uses Jnanam for Chidabasa, thought only |

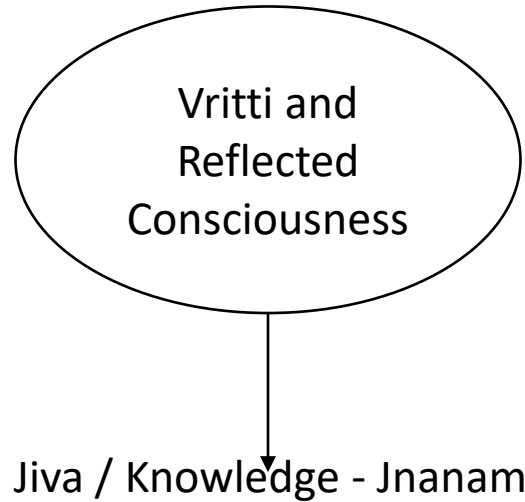
- When I Say, I know something happening in USA means Rise of Vritti, knowledge in the Mind
- Desk / Wall Does not have Jnanam
- Chaitanyam is there in the Dead body, like the wall, Desk
- Wall, Desk has No Jnanam, No Vritti, thought, no Chidabasa
- Jnanam = thought = Jnana Adhyasa

| For World | For Vedantin |
|---|--|
| <ul style="list-style-type: none"> - Jnanam = Chetanam | <ul style="list-style-type: none"> - Jnanam = Achetana vritti - Knowledge rising in me - Chetanam has risen in me |

- **Because of reflection in Achetana vritti, Jnanam has Risen.**

Why Vritti called Jnana Adhyasa?

| Vritti | Gets Reflection | Consciousness |
|---|-----------------|---|
| <ul style="list-style-type: none">- Jadam- Subtle Body | | <ul style="list-style-type: none">- Chaitanyam- Real Meaning of Jnanam |



Vritti called Jnanam because of Reflected Consciousness :

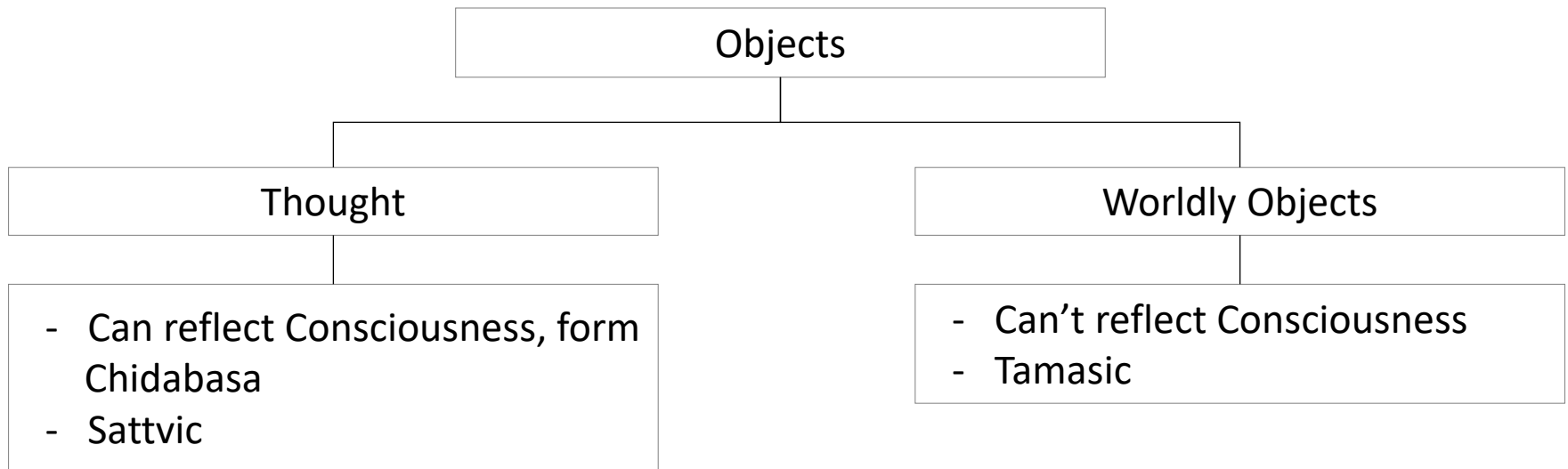
- **Jnanam - Applied only for Chaitanyam which Does not have Origination or end**
- Satyam, Jnanam, Anantham = My real nature

What is a thought?

- Sattva Guna Parinama is a thought
- Modification of inert Avidya, content of thought is ignorance (Tamas)
- Modifies because of reflection of Consciousness (Electricity Principle, Sentient, knowing Principle)

- I alone am, Pure being, Satchit Ananda Svarupam, the Supreme truth
- Anything Added to me is false, Adhyasa
- Really Speaking thought called Jnanam
- Jnana Adhyasa can't be called as truth

• **We make compromise, we call inert thought as Jnanam**



- Sarvam Vyapakam Chaitanyam, Jnanam

• **World does not consider Chaitanyam as Jnanam but considers thought as Jnanam.**

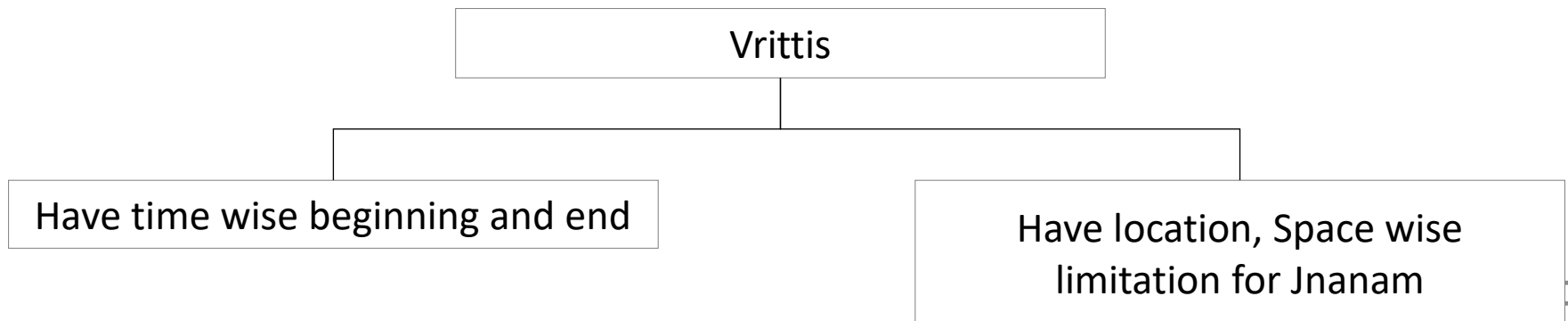
- Until you come to Vedanta, we don't use Jnanam for all pervading consciousness
- World does not know all pervading consciousness.
- World uses Jnanam for thought writing in the Mind

What is consciousness? Scientist :

- Thought generated as temporary attribute in the Brain is consciousness.
- When brain is born, Consciousness is born
- When brain dies, consciousness dies
- Thought in Mind, Brain, taken as Consciousness
- Sarvam Vyapakam Chaitanya - Na Jnanam for worldly people
- Sabhasa Vritt्या Rupa, Eva Jnanam for worldly people.

| Thought | Reflected Consciousness = Jnanam for worldly |
|--|---|
| <ul style="list-style-type: none">- Vritti- Reflecting Material | <ul style="list-style-type: none">- Chidabasa |

- Reflecting Medium and Reflecting Consciousness = Jnanam
- It Arises out of Avidya in the Mind
- Jnanam becomes Limited because vrittis are temporary flashes



- **Thoughts are Reflected Consciousness only**

- Therefore Chaitanyam is popularly known as knowledge.

| All pervading Consciousness | Vritti |
|-----------------------------|---------|
| Not Located | Located |

- Consciousness is understood as located knowledge in the Mind of Person because Vritti is Capable of reflection
- Therefore, we have named thought as Jnana Adhyasa

Revision 277 : Topic 337 :

यद्यपि चैतन्यस्यैव ज्ञानमिति व्यपदेशात्सत्त्वगुणपरिणामस्य ज्ञानत्वोक्तिर्न सङ्गच्छते । तथापि सर्वं व्यापकचैतन्यं न ज्ञानम्, किन्तु साभासवृत्त्यारूढचैतन्यमेव ज्ञानमित्युच्यते । तस्माच्चैतन्ये ज्ञानव्यवहारस्य सम्पादिकावृत्तिरेवेति चेतन्यस्य ज्ञानत्वापादकोपाधिभूतवृत्तावपि ज्ञानशब्दः प्रयुज्यते । 'घटज्ञानं जातं पटज्ञानं नष्टम्' इति लोके व्यवहारो दृश्यते । तत्र वृत्त्यारूढचैतन्यस्य स्वत उत्पत्तिनाशासम्भवेऽपि उपाधिभूतवृत्तेस्तत्सम्भवात् ज्ञाने उत्पत्तिनाशव्यवहारो भवति ।

i) ND Answering Question of TSV :

- Jagrat should be treated exactly as Swapna, both Pratibhasikam

ii) Both Appear and disappear in Respective other States :

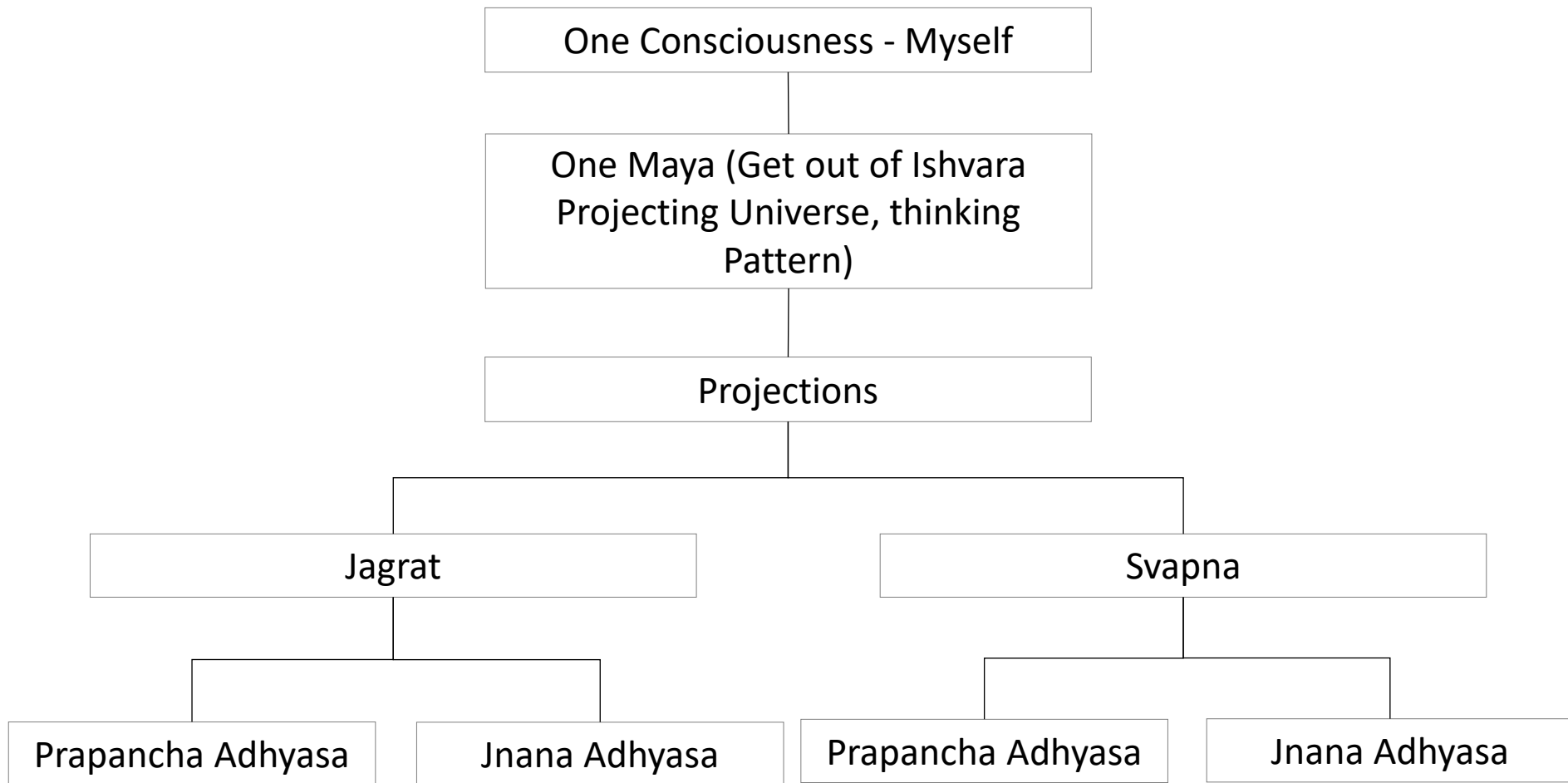
- What is the Mechanism of Appearance?
- It is Based on revised Anirvachania Khyati

iii) Anything Mithya is Projected by Moola Avidya in Anirvachania Khyati :

- I don't know I am the Projector of the Jagrat Avastha = Moola Avidya
- I Chaitanyam with Maya Shakti project waking Universe like the waker projects the Dream Universe with Nidra Shakti

iv) :

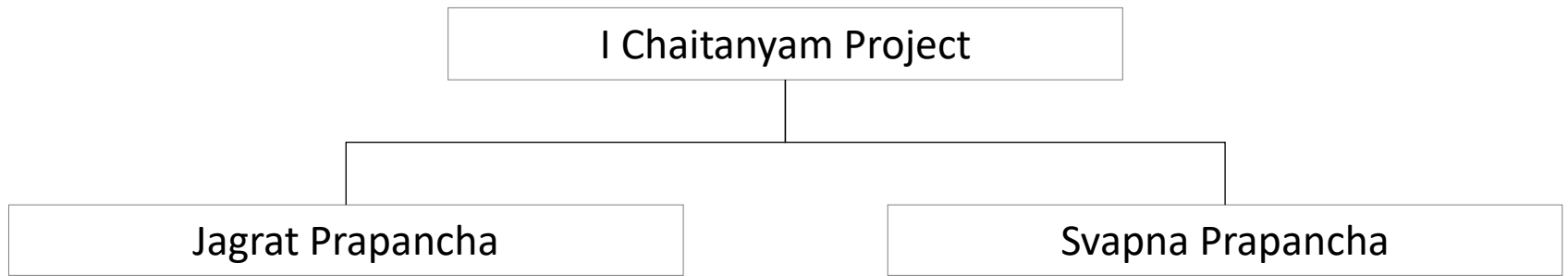
- I am one Chaitanyam
- I Posses one Maya Shakti to project
- Moola Avidya is located and Supported by one Consciousness.



- Think, Assimilate this in Nididhyasanam for a few years.

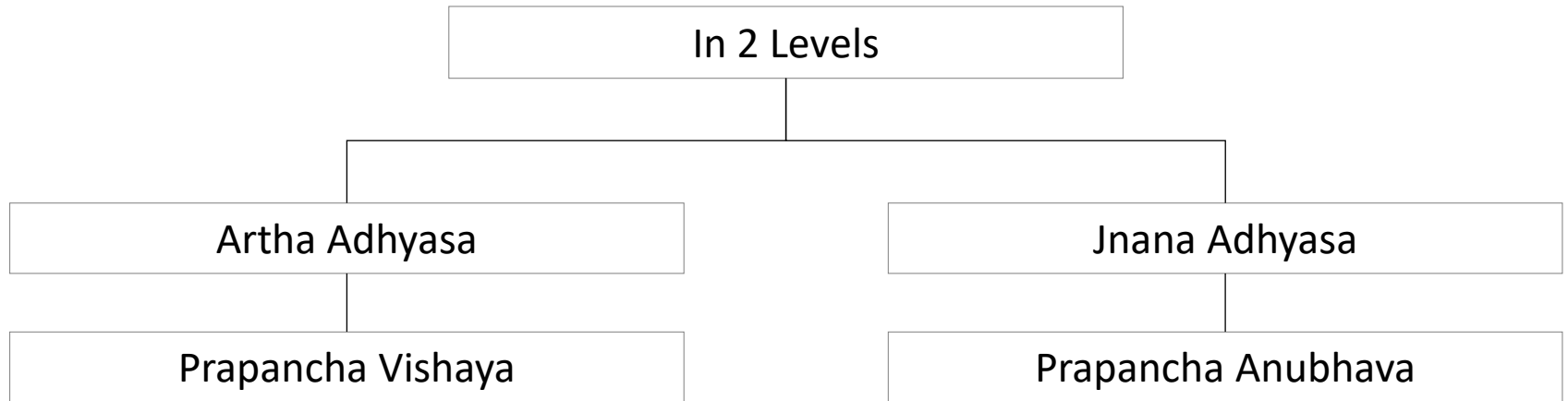
v) I am Brahman - Eka Chaitanyam :

- In me Brahman, Eka Chaitanyam, one maya Shakti is there
- I through Avidya Maya Shakti project Jagrat Prapancha in Jagrat Avastha
- I withdraw Jagrat Prapancha through My Maya Shakti
- I Project and withdraw, resolve Svapna Prapancha.

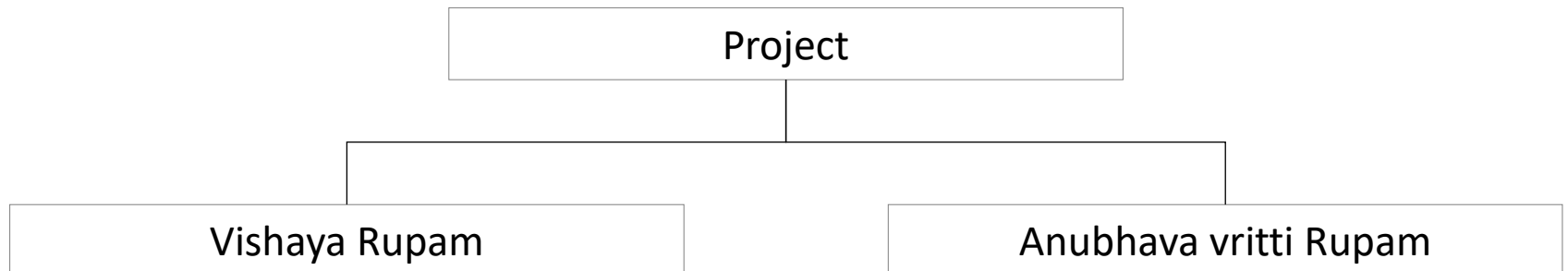


- This is the Intellectual zone of comfort.

vi) What is the Mechanism of Projection?



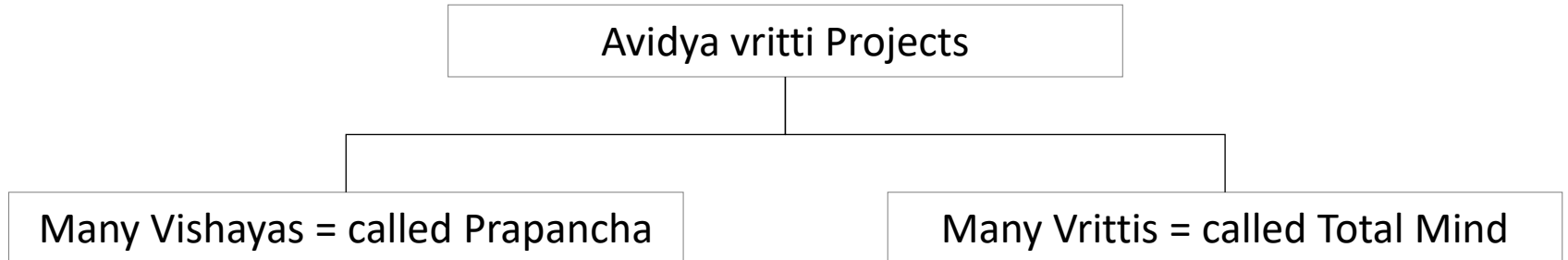
- I Project Prapancha also and Prapancha Anubhava also.



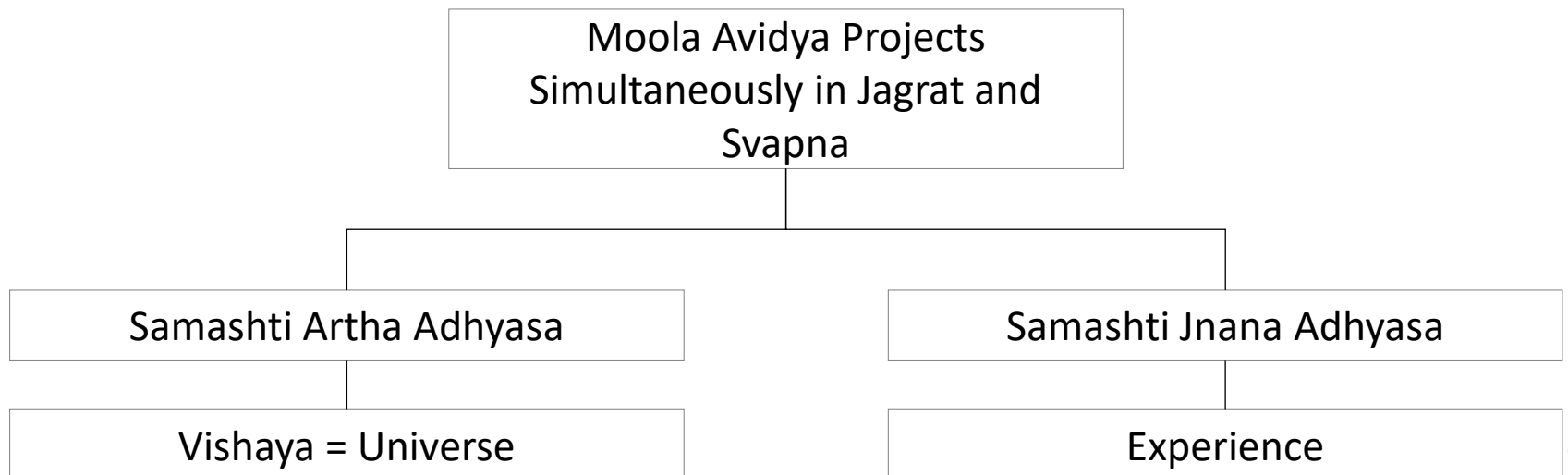
- **Vritti in Drishti - Srishti Vada not Mano Vritti but Maya Vritti, moola Avidya vritti.**

| TSV | DSV |
|-------------|--|
| Mano Vritti | Moola Avidya vritti can project both object and Experience |

- In Drishti - Srishti Vada only Moola Avidya, Maya Vritti Exists.



- Jagrat Mind and Swapna mind both projected by Avidya
- Vishaya = Artha Adhyasa in revised Anirvachaniya Khyati
- Vritti called Jnana Adhyasa



vii) ND Discusses now :

- Why you call vritti as Jnana Adhyasa

| Jnanam | Vritti |
|-----------------|--------|
| Chetana Tattvam | Jadam |

How Jada Vritti Jnanam?

- Jnanam can apply only for Chetana vastu
- Brahman alone deserves Title
- Satyam, Jnanam, Anantham Brahma
- Jnanam is Misappropriated by Jada vritti, is contention of TSV
- How can you name it Jnana Adhyasa?

Answer by DSV :

- Vritti able to Reflected consciousness
- Vritti appears as Jnanam “Knowingness”
- Because of Chaitanya Pratibhamba Sattvat

Example :

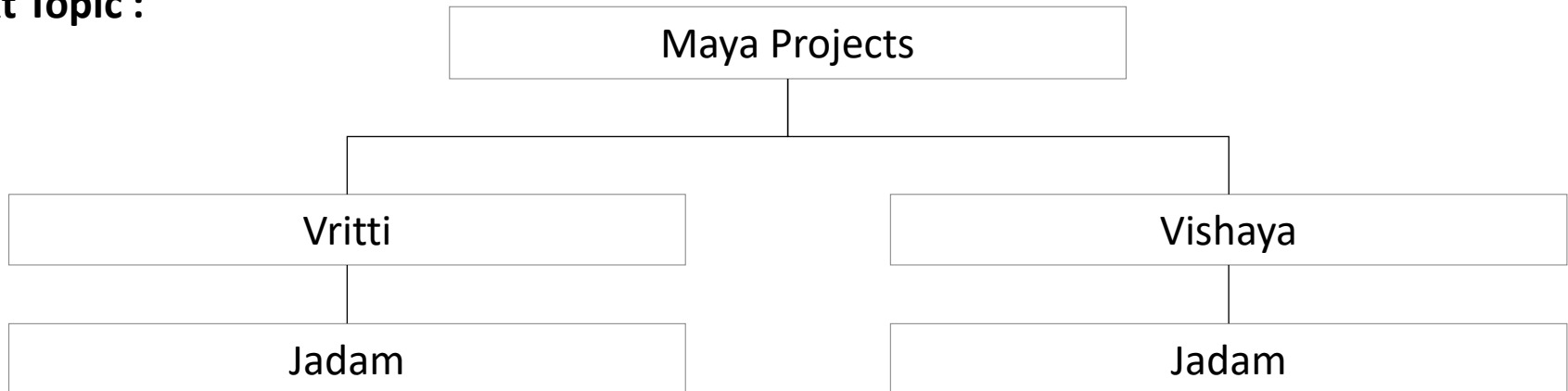
- **Non-luminous moon appears bright, Luminous because of Reflection of Sun, Borrowed from Sun**
- Non-jnanam Vritti appears Jnanam because of Jnana Pratibhimba, Chaitanya Pratibimba.

- In Popular Parlance, vritti alone called Jnanam
- **Vedantically, Brahman alone can be called Jnanam**
- Popularly, fake Vritti has appropriated Jnanam
- Original Brahman, people don't know
- Fake - Prominent now, Taittiriya Jnanam = Original Consciousness = Brahman
- Deserves to be called Jnanam, undeserving Vritti named Jnanam by all.
- Vritti is responsible for Popular Jnanam
- Vritti = Jnanam = Projection
- Therefore called Jnana Adhyasa

Simple Answer :

- **Since Vritti has reflected Chaitanyam, it is called Jnanam**

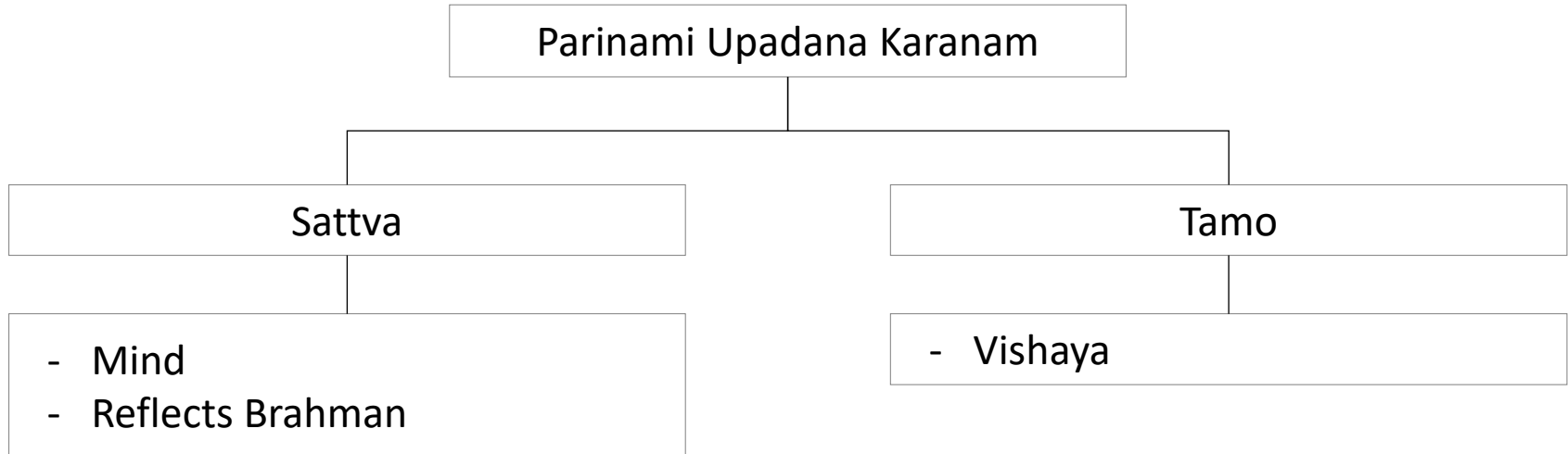
Next Topic :



- Both Jadam, how Vritti alone Reflects Chidabasa? Both Maya Parinama, same in all respects.

- Maya = Parinami Upadana Karanam for both artha Adhyasa and Jnana Adhyasa.

| Brahman | Maya |
|--|--|
| <ul style="list-style-type: none"> - Vivarta Upadana Karanam - Sentient cause - Brahman alone lends existence - Lender of Existence called vivarta Upadana Karanam - “Rope” | <ul style="list-style-type: none"> - Parinami Upadana Karanam - Changing Material cause - Lender of Nama Rupa is parinami Upadana Karanam - For Artha and Jnana Adhyasa vritti |



सत्त्वात्सञ्जायते ज्ञानं
रजसो लोभ एव च ।
प्रमादमोहौ तमसः
भवतोऽज्ञानमेव च ॥ १४-१७ ॥

sattvat sañjāyatē jñānaṃ
rajasō lōbha ēva ca |
pramādamōhau tamasah
bhavatō'jñānam ēva ca || 14-17 ||

Knowledge arises from sattva, greed from rajas, heedlessness, delusion and also ignorance arise from tamas. [Chapter 14 - Verse 17]

- Sattva Sanjayate Vritti Rupa Adhyasa Jnanam in both Avasthas.
- Sattva Guna = Fine Substance world, Tamo Guna Parinama

Where is Maya?

- **Maya is in me - Brahma Chaitanyam**
- I am Brahman truth
- I am not Brahman = Confusion
- By Maya in Jagrat Avastha project Jagrat Prapancha
- When I go to Sleep, I withdraw Jagrat Prapancha into my maya
- This is Drishti Srishti vada
- Thathapi (Yadyapi) After Sangachhate... Still.

- Even though Vritti is Jadam by itself, Vritti Does not deserve Title - Jnanam.
- Sarvan Vyapake Jnanam Na Jnanam...
- Jnanam = Sabhasa Mithya Ruda Chaitanyam = Jnanam
- Jnanam not Original Consciousness but reflected Consciousness in Vritti Bimbitta Chaitanyam.

| Original Consciousness | Reflected Consciousness |
|---------------------------|-------------------------------------|
| Popularly known as Jnanam | Jnanam because reflection is formed |

- Vritti figuratively named as Jnanam

- **Pot knowledge, world knowledge is born in Jagrat or Swapna**
- **Consciousness not born, Original Jnanam, Samanya Jnanam not born**

- Reflected Jnanam, Vishaya or vritti Jnanam is born and gets Resolved when Reflecting Mind is born or resolved

- **Reflecting Material is born when vritti is born**

- Then people say I have knowledge of the world / Pot / Bus...
- Every Pramana does not generate Jnanam but only Vritti generates Jnanam.
- Eyes Generate Ghata vritti

- **Mahavakya Sound does not produce Jnanam**
- **But Aham Brahma Asmi iti vritti produces Jnanam.**

• **For Rise of knowledge, for Realisation Vritti is required**

- Brahman is realization, requires generation of Vritti in Jagrat Avastha
- Generation of Vritti requires Mind, Moola Avidya, Matter
- Mind is required for self knowledge transcending Mind will not work in the generation of vritti
- Rise of Knowledge = Rise of Vritti
- Mind is Vritti, Samuhaha Eva Ghata Jnanam, Jatam, Nashtaha in Sakshi
- Vyavahara Drishyate transactions are experienced
- Consciousness does not rise or end, neither born or Gone
- Upadhi Bhuta Manaha, Vrittis are born and gone

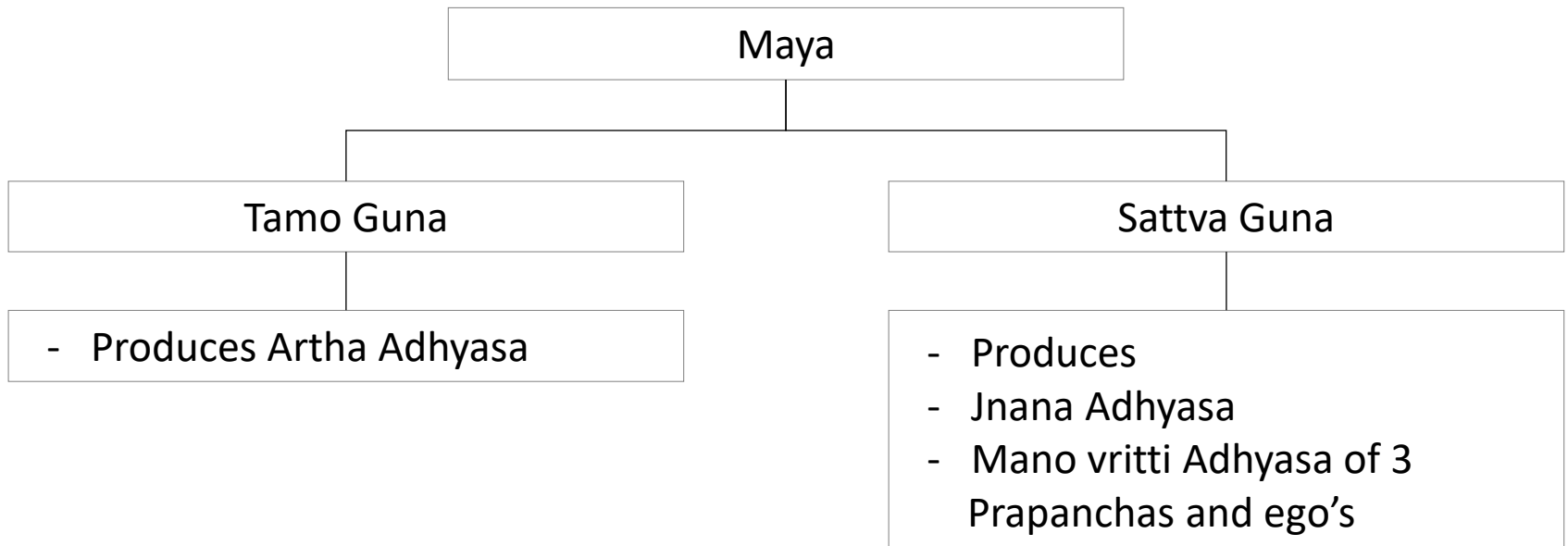
What is born is Buddhi alone :

- Reflected consciousness is born
- Original consciousness is not born
- Jnana Utpatti Nasha Na Bavati

इत्थं वृत्तौ ज्ञानशब्दप्रयोगसम्भवात् तादृशवृत्तिरूपं ज्ञानं सत्त्वगुणपरिणामो भवति । तस्यां वृत्तौ चैतन्याभासो जायते । घटादिविषयरूपपरिणामे तु चैतन्यस्याभासो न जायते । उभयोरपि घटादिविषयतज्ज्ञानयोरविद्यापरिणामत्वेऽपि घटादिविषया अविद्यायास्तमोगुणपरिणामत्वान्मलिना भवन्ति । अतस्तत्र चिदाभासोदयो न भवति । वृत्तिस्तु सत्त्वगुणपरिणामत्वात् स्वच्छा भवति । अतस्तत्र चिदाभासोदयः सम्भवति ।

- In this Manner, word Jnanam can be used for Consciousness and also for a thought Reflected, bathed in Consciousness
- Jnanam in the form of thought is born out of Sattva Guna of Moola Avidya, Maya, ignorance of Chaitanyam
- In sleep, I alone am
- I am Chaitanyam beyond 3 States of the Mind

| Chaitanyam | Prapancha Jnanam |
|--|--|
| <ul style="list-style-type: none"> - Samanya Jnanam - Alone called Jnanam in Taittriya Upanishad - “Knowledge”, Consciousness, Awareness, Sat, always existent entity | <ul style="list-style-type: none"> - Comes and goes - Vishesha Jnanam - ‘Ego I’ also known and becomes unknown - Artha Adhyasa and Jnana Adhyasa born and gone |



"Perception of Pot"

TSV General theory of perception

- Pot exists outside independently before perception
- In Mind vritti Rises
- Mano Vritti Reaches, Pervades Pot, Vritti Vyapti
- Pot forms Vritti in Mind Phala Vyapti
- Pot Jnanam takes Place

DSV Revised theory of perception

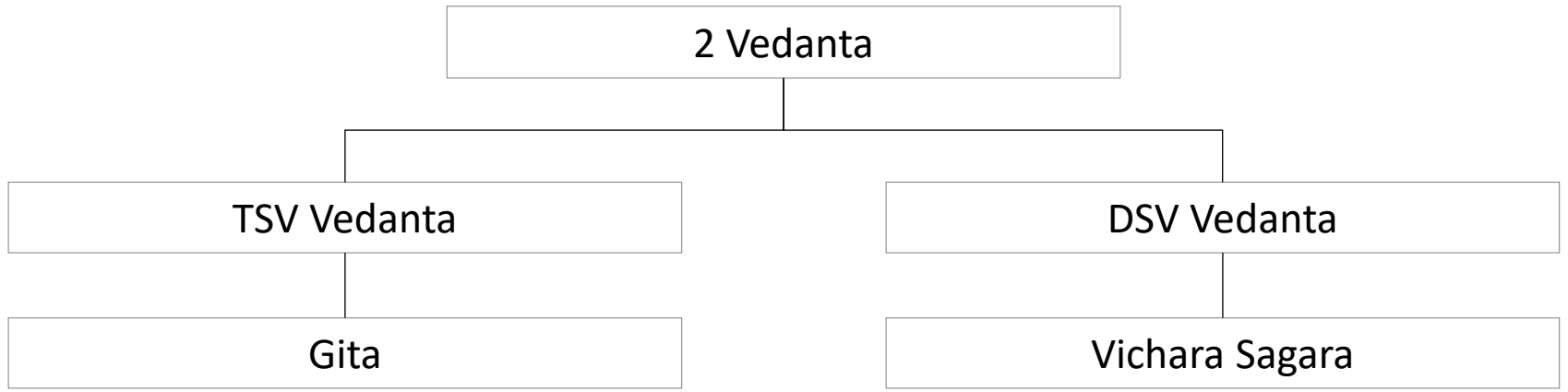
- No pot Existence before Perception
- Simultaneously Pot Vishaya and Pot Vritti comes in Mind
- Not Mano Vritti but Avidya, Maya vritti

Avidya

Vishaya

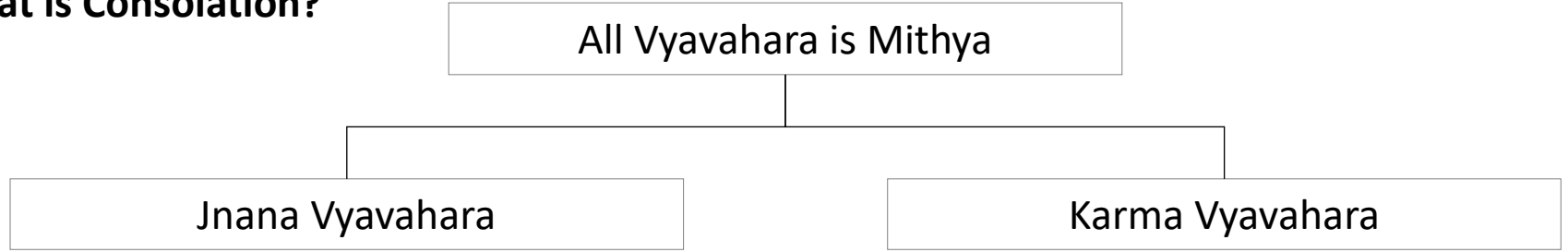
Vritti

- Simultaneously Rise.



- Be comfortable in both Channels

What is Consolation?



- Sakshi alone Satyam

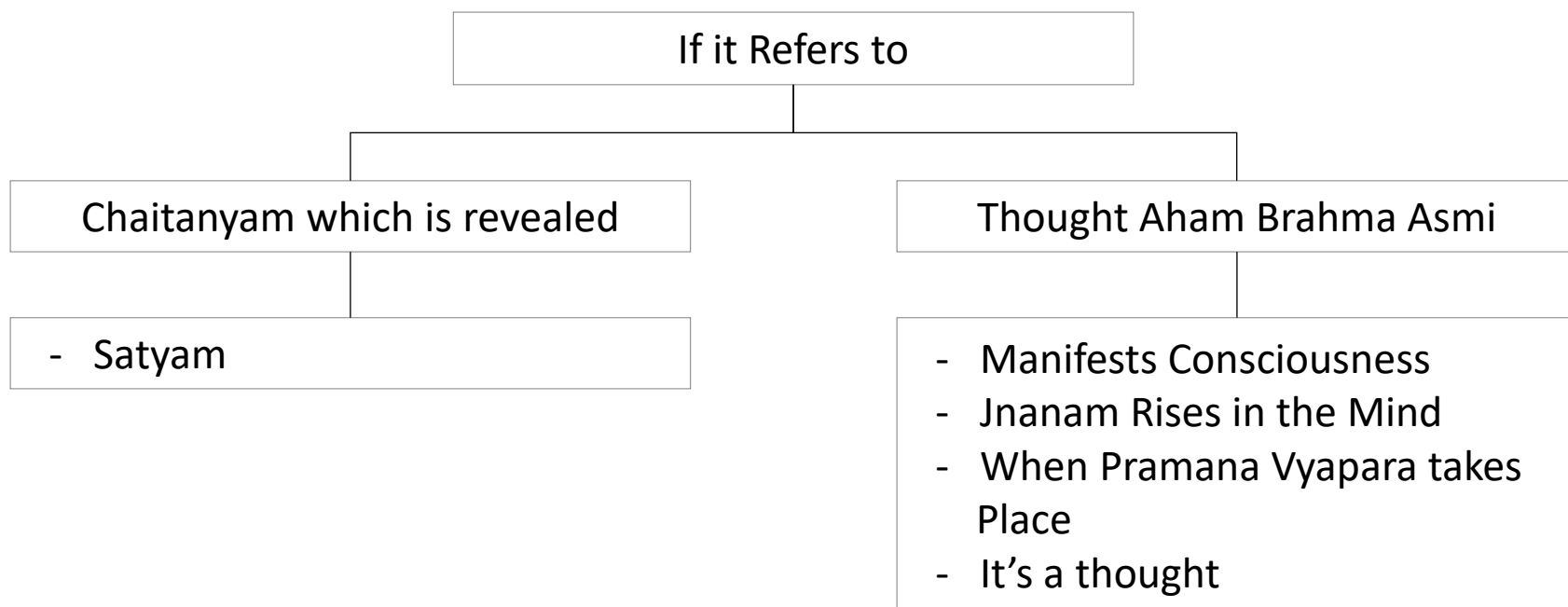
Chandogyo Upanishad :

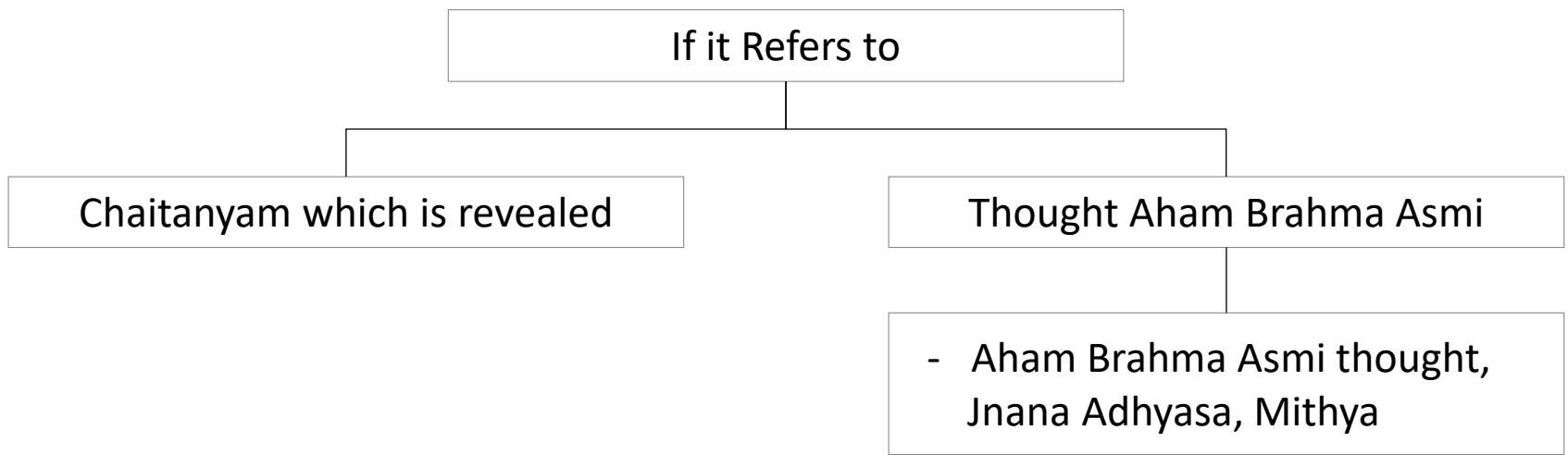
यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति स
 भूमाथ यत्रान्यत्पश्यत्यन्यच्छृणोत्यन्यद्विजानाति
 तदल्पं यो वै भूमा तदमृतमथ यदल्पं
 तन्मर्त्यं स भगवः कस्मिन्प्रतिष्ठित इति स्वे
 महिम्नि यदि वा न महिम्नीति ॥ ७.२४.१ ॥

yatra nānyatpāśyati nānyacchṛṇoti nānyadvijānāti sa
 bhūmātha yatrānyatpāśyatyanycchṛṇotyanyadvijānāti
 tadalpaṃ yo vai bhūmā tadamṛtamatha yadalpaṃ
 tanmartyaṃ sa bhagavaḥ kasminpratiṣṭhita iti sve
 mahimni yadi vā na mahimnīti || 7.24.1 ||

Sanatkumāra said: ‘Bhūmā [the infinite] is that in which one sees nothing else, hears nothing else, and knows [i.e., finds] nothing else. But alpa [the finite] is that in which one sees something else, hears something else, and knows something else. That which is infinite is immortal, and that which is finite is mortal.’ Nārada asked, ‘Sir, what does bhūmā rest on?’ Sanatkumāra replied, ‘It rests on its own power—or not even on that power [i.e., it depends on nothing else]’. [7 - 24 - 1]

- Yatra Anyat Pashyati, Srunoti, Vijanati - 3 States is Mithya
- Brahma Satyam, Jagan - 3 States - Prapancha Mithya, Alpam is Mithya
- Jnana and Karma Vyavahara Mithya in DSV
- All Vyavahara Mithya
- Aham Brahma Asmi = Satyam or Mithya Jnanam





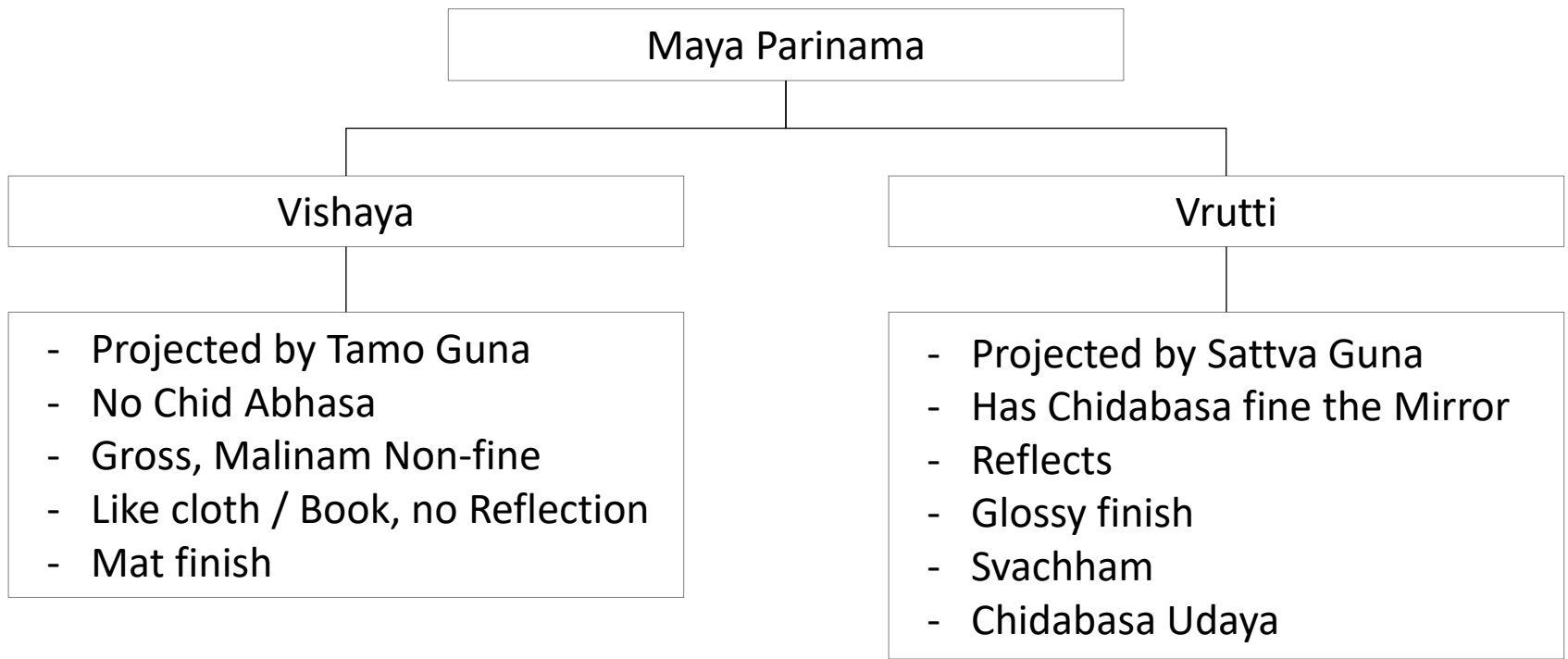
- Moonlight Manifests Sunlight, thought Manifest Chaitanyam.

Chapter 4 :

- **King sleeping Jackal bit kings leg, Story**
- **Only dream Medicine could cure not waking medicine**
- **Brahman is Satyam, Brahma Jnanam in waking is Mithya only**
- Mithya Jnanam enough to eliminate Mithya samsara just as dream medicine Enough to eliminate dream disease
- Mahavakya Sravanat Jnanam Udeti.

Our Topic Now :

- In Ghata Vishaya, Maya Parinama, in that Chaitanya Vishaya Na Abasate... No Reflected Consciousness in Objects.
- Vritti has Chidabasa Vishaya does not have Chidabasa.



Aside Note :

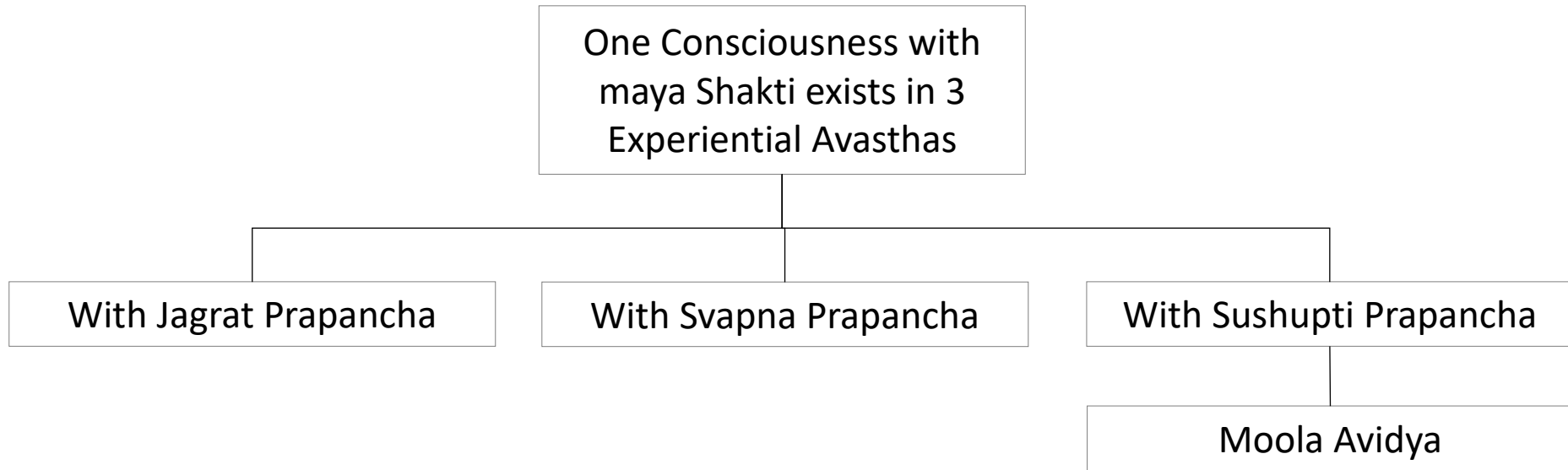
इत्थं वृत्तौ चैतन्यप्रतिबिम्बग्रहणयोग्यतासत्त्वात् तदवच्छिन्नं चैतन्यं ज्ञानम् इति,
तदुपहितं चैतन्यं साक्षीति चोच्यते। घटादिविषयाणां तु
चैतन्याभासग्रहणयोग्यताया अभावात् विषयावच्छिन्नचैतन्यं न ज्ञानं न वा साक्षी ।

- Mayika vrutti Mula Avidya Vrutti in DSV not mental, Antahkarana Vrutti in DSV

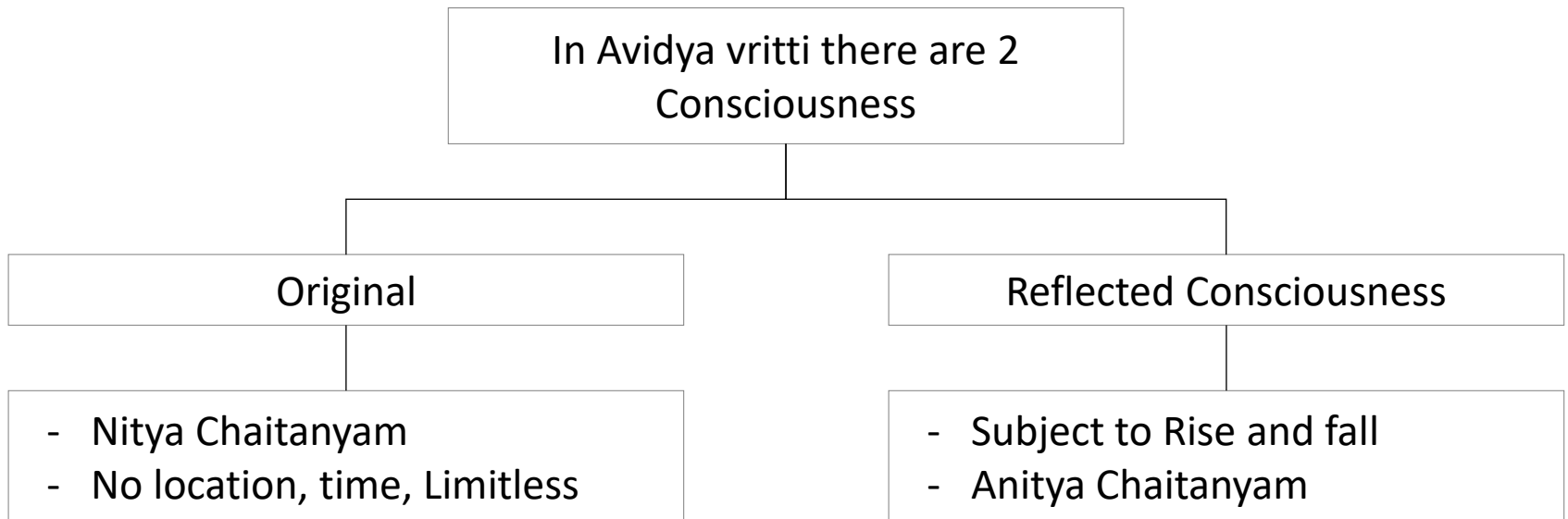
DSV :

- Only Mayic thoughts
- All knowledge from Mayic thoughts

- Antahkarana Vritti is Mayikam, in Srishti Drishti Vada, both in Jagrat and Svapna.



- When Mayika Vritti Rises in Moola Avidya - Any knowledge takes Place.



Brihadaranyaka Upanishad : 1st Consciousness :

स यथा सैन्धवखिल्य
उदके प्रास्त उदकमेवानुविलीयेत,
न हास्योद्ग्रहणायेव स्यात्,
यतो यतस्त्वाददीत लवणमेव,
एवं वा अर इदं
महद्भूतमनन्तमपारं
विज्ञानघन एव । एतेभ्यो भूतेभ्यः
समुत्थाय तान्येवानु विनश्यति,
न प्रेत्य संजास्तीत्यरे ब्रवीमीति
होवाच याज्ञवल्क्यः ॥ 12 ॥

sa yathā saindhavakhilya
udake prāsta udakamevānuvilīyeta,
na hāsyodgrahaṇāyeva syāt,
yato yatastvādadīta lavaṇameva,
evaṃ vā ara idaṃ
mahadbhūtamanantamapāraṃ
vijñānaghana eva | etebhyo bhūtebhyaḥ
samutthāya tānyevānu vinaśyati,
na pretya saṃjāstītyare bravīmīti
hovāca yājñavalkyaḥ || 12 ||

As a lump of salt dropped into water dissolves with (its component) water, and no one is able to pick it up, but whomsoever one takes it, it tastes salt, even so, my dear, this great, endless, infinite Reality is but Pure Intelligence. (The self) comes out (as a separate entity) from these elements, and (this separateness) is destroyed with them. After attaining (this oneness) it has no more consciousness. This is what I say, my dear. So said Yājñavalkya. [2 - 4 - 12]

- Both in the same Place where Vrutti exists.

2nd Consciousness :

- Nitya Consciousness has no Location, timeless
- No beginning - End, All pervading.

- **Before, During, end of Vrutti Nitya consciousness, Awareness, Original Consciousness will be there.**

In Avidya vritti 2 things there

Nitya Consciousness

- Original Consciousness
- Limitless can't be called Sakshi
- Don't look separately inside
- I am that Blank Nirvikalpa Chaitanyam

Anitya Consciousness

- Reflected Consciousness
- Desha, Kala Paricheda
- Called Vrutti Jnanam, Ghata Jnanam
- Some Vrutti fine enough to form Reflection

- Avachinnam Reflection Pratibimba Chaitanya, Abhasa Rupa Chaitanyam = Reflected Consciousness.

Reflected Consciousness

Thought Part

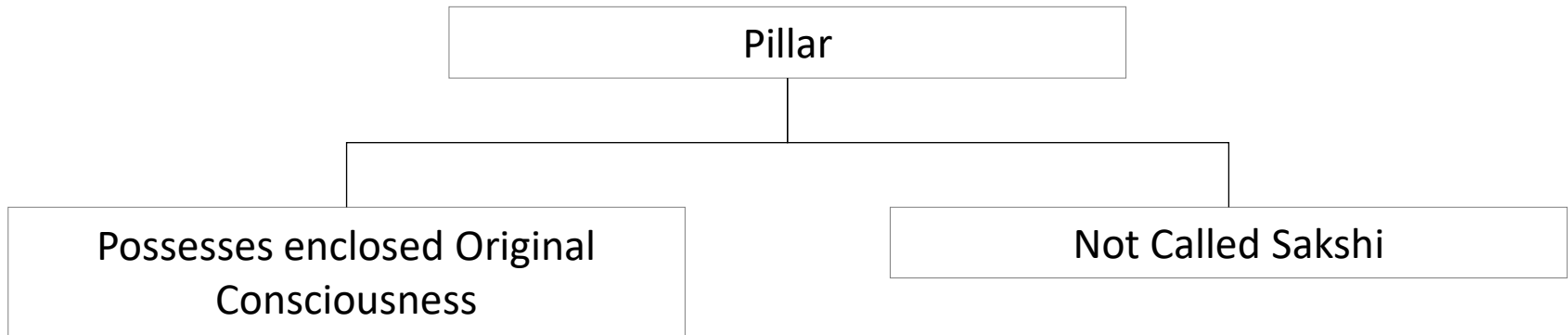
- Called Jnanam

Consciousness Part

- Enclosed within thought is called Upahita Chaitanyam
- Ghata Akasha

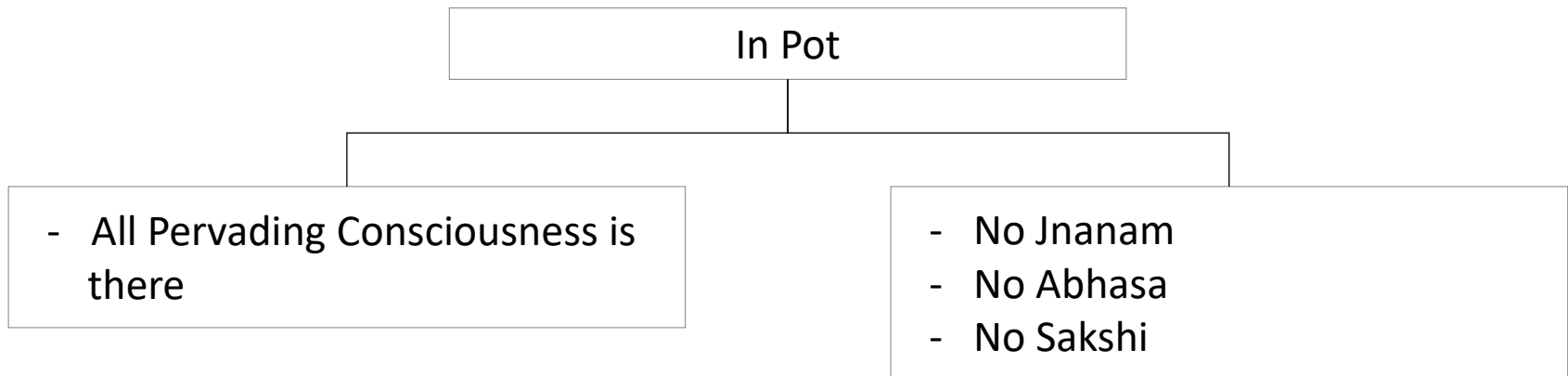
Original Consciousness :

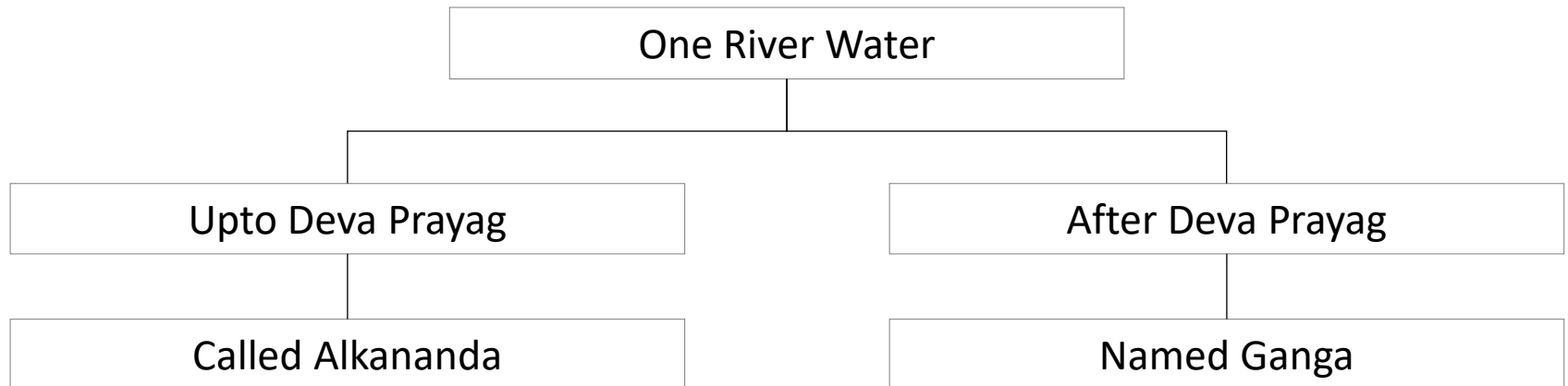
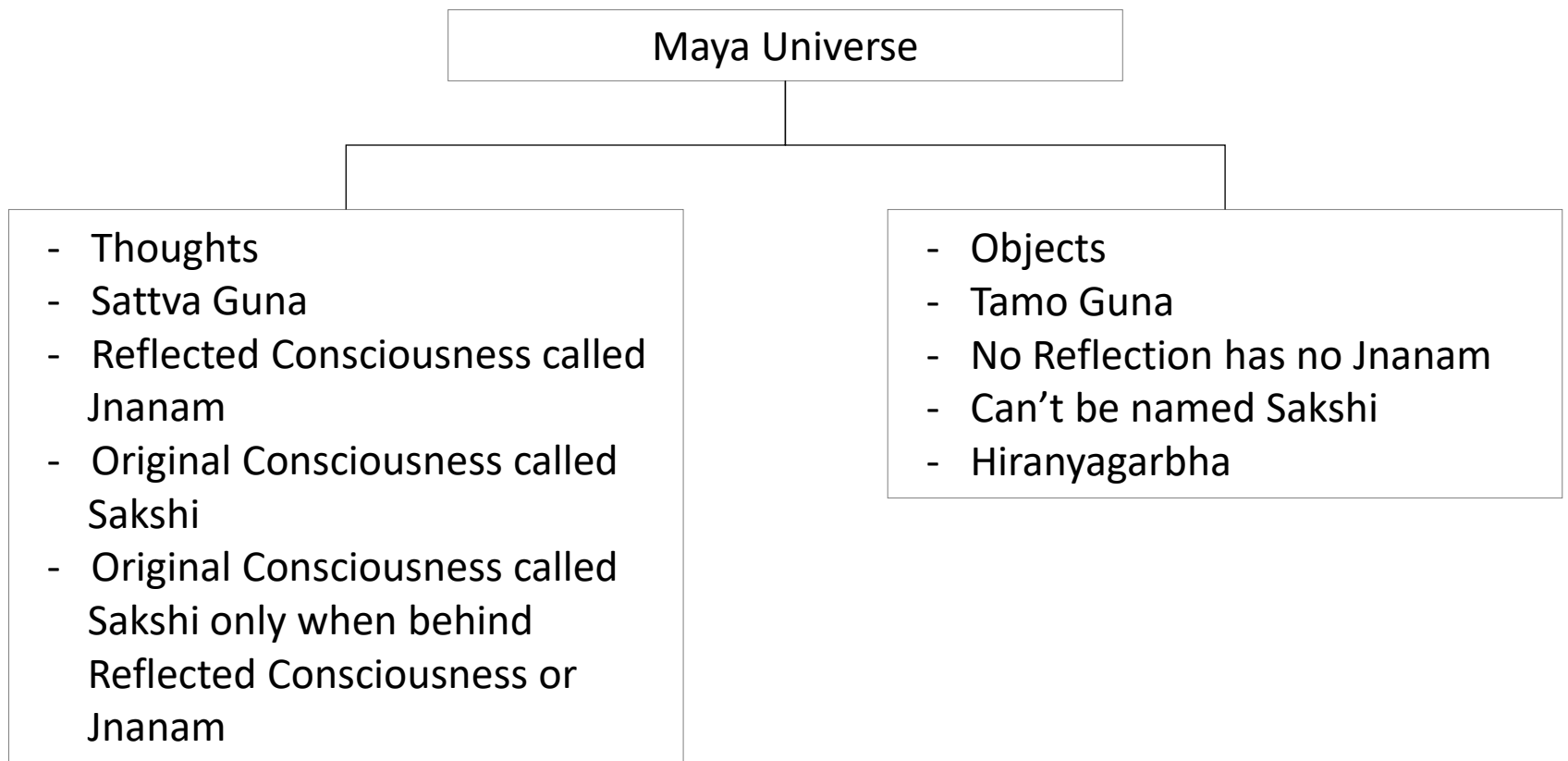
- Which is all pervading, Obtaining everywhere enclosed within thought also, within Pillar also



Sakshi :

- Used only behind Reflected Consciousness
- Upahita Chaitanyam Sakshi Uchyate





- Water flow Remains the same

| Original Consciousness | Original Consciousness |
|------------------------|---|
| - Brahman all over | - Sakshi - When behind Sattva Guna Vrutti or Chidabasa |

Revision 278 :

घटादिविषयाणां तु चैतन्याभासग्रहणयोग्यताया अभावात् विषयावच्छिन्नचैतन्यं न ज्ञानं न वा साक्षी ।

- Consolidation of Drishti Srishti Vada

ii) Question of TSV Srishti Drishti Vada :

- All questions regarding Jagrat, Swapna
- Jagrat is more real, has continuous existence
- DSV : negates this

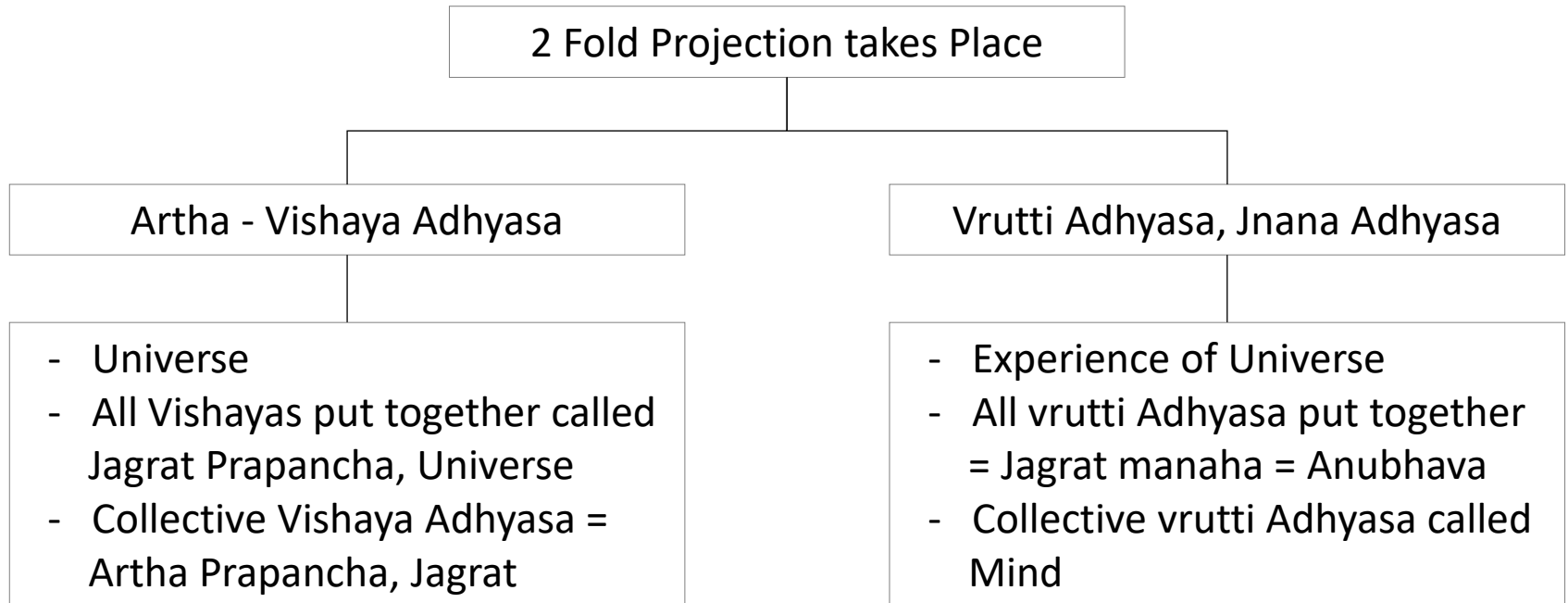
iii) Jagrat also Like Swapna :

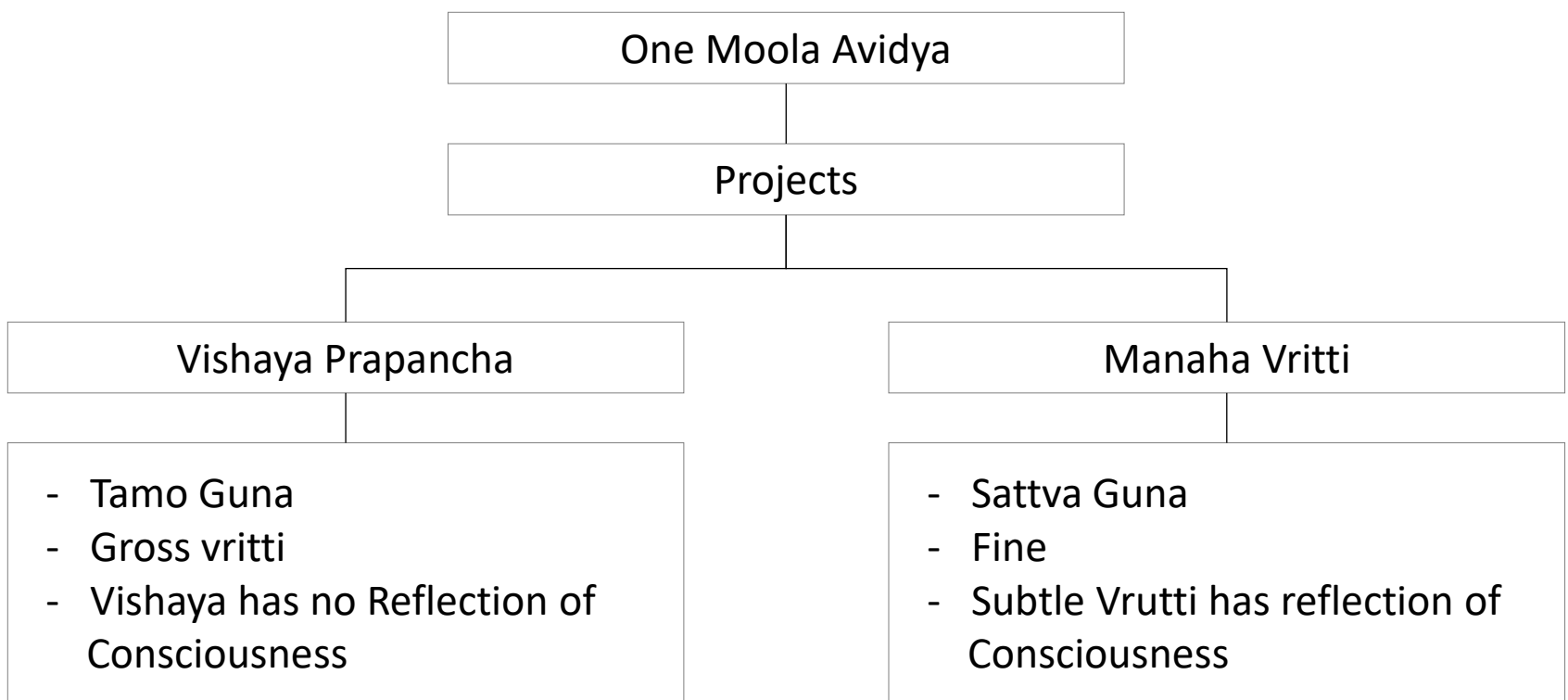
- Jagrat also does not have continuity
- We experience continuity projection of Moola Avidya like continuity of Swapna which we project during Swapna Avastha

• **Continuity of Jagrat and Swapna = Moola Avidya projection**

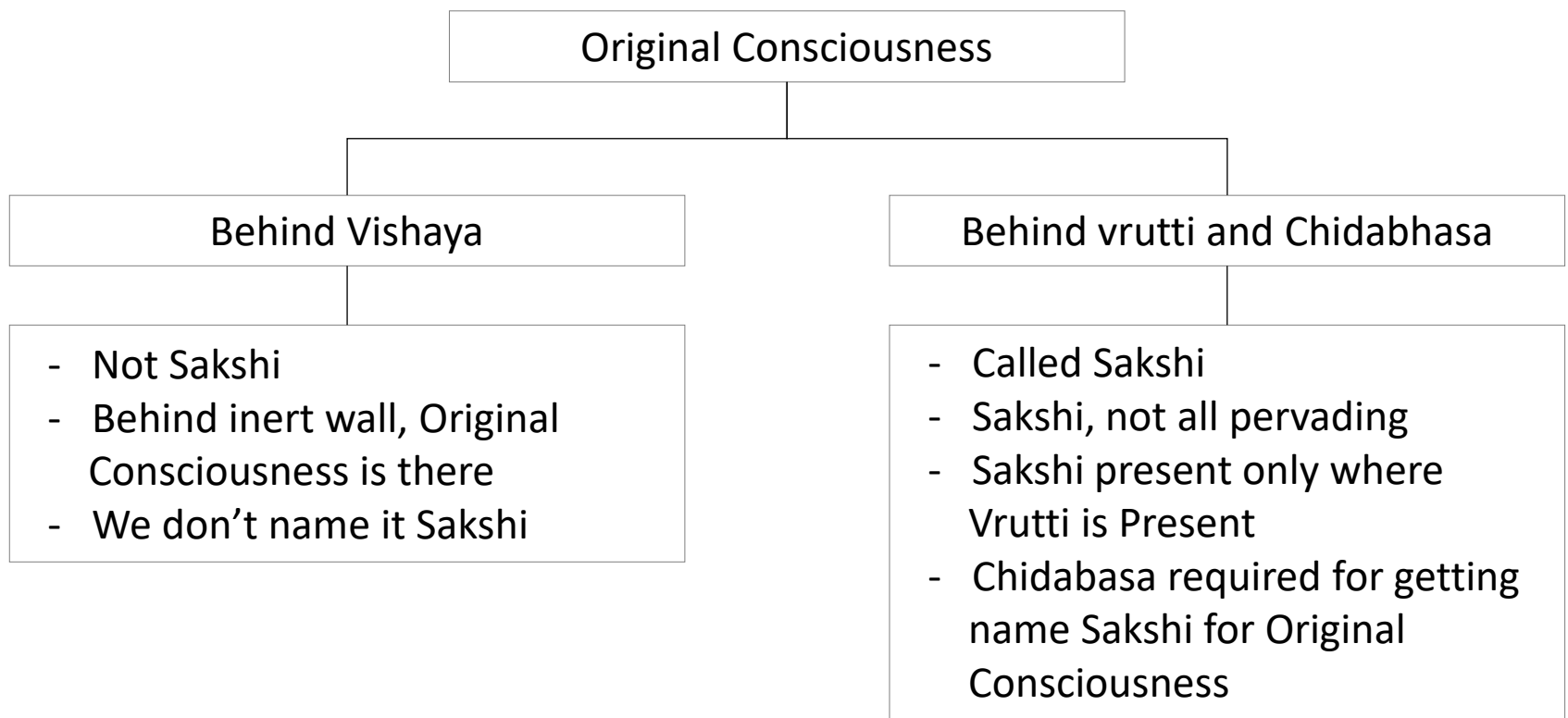
- Both don't have continued existence.

- We project like fresh beaks to make new Coffee
- Everywhere we project fresh Universe Like Fresh coffee
- Experience is also projected Simultaneously.





- Vrutti and Reflected Consciousness = becomes experience (Waker I, Dreamer I)
- Vishaya without reflection = Experienced Objects
- Experienter and Experienced Objects = Avastha
- Simultaneous projection by one Moola Avidya
- Moola Avidya supported by one Chaitanyam - Me
- I All pervading Consciousness through My Moola Avidya project, Jagrat Mind and Jagrat Prapancha
- Svapna Prapancha and Svapna world
- Jnana Adhyasa and Artha Adhyasa
- Behind Vishaya and Vritti Chidabasa, Original Consciousness is there.



TSV :

- Mind = Vyavaharika Satyam

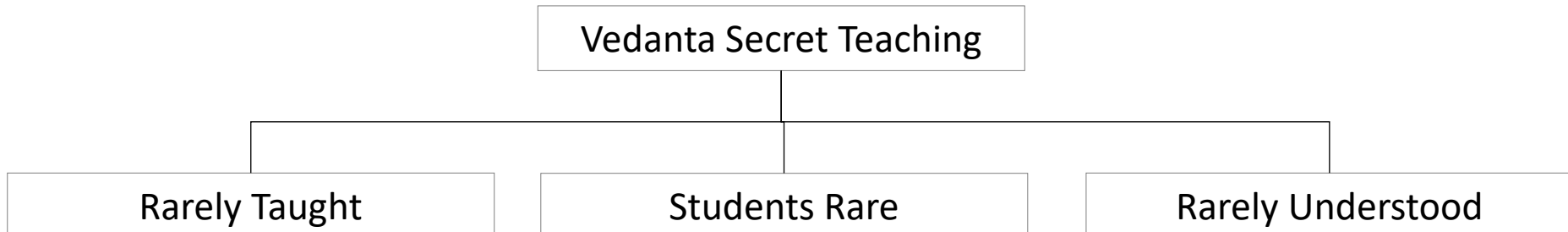
DSV :

- Mind = Pratibhasika Satyam
- Everything is Pratibhasikam
- Mind is created afresh in the form of vrutti
- After Sleep we feel fresh new Day
- More Extensions.

इत्थं जाग्रत्पदार्थास्तज्ज्ञानानि च सहैवोत्पद्यन्ते सहैव नश्यन्ति । अतस्तेऽपि प्रातिभासिका एव स्वाप्नपदार्थवत् इति वेदान्तरहस्यम् । तस्मात् प्रथमजाग्रति दृष्टा एव पदार्थाः स्वप्नसुषुप्त्यनन्तरं पुनरपि द्वितीयजाग्रत्यनुभूयन्ते इत्युक्तिरसङ्गतैव ।

| DSV | TSV |
|--|---|
| <ul style="list-style-type: none"> - Secret teaching of Vedanta - Vedanta Rahasyam | <ul style="list-style-type: none"> - Popular Vedanta |

- In this Manner, wakers Universe, Objects - Artha Adhyasa and their experiences, Jnana Adhyasa Simultaneously Rise in every Jagrat Avastha
- Jagrat Padartha and Jagrat Jnana Adhyasa = Experience
- Wakers objects and wakers Mind = Experience
- They Simultaneously arise in every Jagrat Avastha and ends. When mind is resolved, world also Resolved, According to DSV
- Both wakers Mind and wakers world are Pratibhasikam of one Moola Avidya
- Exactly like dreamers Mind and dream world



| TSV | DSV |
|---|--|
| <ul style="list-style-type: none"> - Srishti Drishti Vada - Popular Science - Popular, common view of Vedanta - Jagrat world projected, created by lord - Jagrat more real than Swapna - Swapna projection of my Mind - Experience same Jagrat Prapancha in the Past, Present, future - Dream different after every waking but Jagrat same after every waking | <ul style="list-style-type: none"> - Drishti Srishti Vada - Quantum Science - Special intense view of Vedanta not common view - World projected by Avidya - I Consciousness am Substratum of Moola Avidya - Jagrat and Swapna equally unreal Mithya - Experience new Jagrat Prapancha on waking up daily - View only after teaching of DSV |

- Read “The Grand Design” introduction...

| | |
|--------------------|-------------------|
| 2 Views in Science | 2 View in Vedanta |
|--------------------|-------------------|

Topic 336 - 340 :

(आ. ३३८-३४०) जाग्रत्पदार्थानां मिथः कार्यकारणता- नास्तीति प्रतिपादनम् –

| TSV | DSV |
|--|--|
| <ul style="list-style-type: none"> - Popular View - Purva Paksha | <ul style="list-style-type: none"> - Siddanta - Quantum view |

TSV View :

- People in Dream, how do they come to exist?
- I Chaitanya, my Avidya of waker, project people in Dream
- Jagrat People : Born and exist because of parents

Taittiriya Upanishad :

| | |
|--|---|
| तस्माद्वा एतस्मादात्मन आकाशः संभूतः । आकाशाद्वायुः । वायोरग्निः । अग्नेरापः । अद्भ्यः पृथिवी । पृथिव्या ओषधयः । ओषधीभ्योऽन्नम् । अन्नात् पुरुषः ॥ २ ॥ | tasmādvā etasmādātmana ākāśaḥ saṁbhūtaḥ ākāśādvāyuḥ vāyoragniḥ agnerāpaḥ adbhyaḥ pṛthivī pṛthivyā oṣadhayaḥ oṣadhībhyo'nnam annāt puruṣaḥ 2 |
|--|---|

From that (Which is) this Atman, is space born; from Akasa, air; from air, Fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [2 - 1 - 2]

- **13\$ Billion years Ago, Big bang, creation came, Pancha Butas came**
- Every object and being in Jagrat has own cause of creation
- Svapna I project, one Karanam of waker

Jagrat :

- Karanam not uniform
- Differs from individual to individual
- Each person, Object has different cause / Creator... Bahuhi Karyam, Karanam.
- Swapna, one creator, many objects, beings.
- Jagrat different Karanam, Karyam you Survive, exists when I go to Sleep

DSV View :

- TSV view not correct
- Different Karanam for different object of Jagrat Prapancha not correct for all Jagrat Objects, people, one Karanam = Moola Avidya
- Dream baby and mother elephant in Dream we declare Baby born out of mother elephant.

On Waking :

- Both baby and mother elephant Simultaneously projected by one waker
- Time different and Karya Karana Sambandha - Both projection of waker
- In Jagrat, Projection is of Moola Avidya
- No time difference between baby and Mother Elephant.
- No Karya - Karana Sambandha, Mithya
- Both projected by one waker, Same true in Jagrat.

Mandukya Upanishad - Karika :

यावद्धेतुफलावेशः संसारस्तावदायतः ।

क्षीणे हेतुफलावेशे संसारं न प्रपद्यते ॥ ५६ ॥

yāvaddhetuphalāveśaḥ saṁsārastāvadāyataḥ |

kṣīṇe hetuphalāveśe saṁsāraṁ na prapadyate || 56 ||

As long as there is faith in causality, the endless chain of birth and death will be there. When that (faith) is destroyed by Knowledge, birth and death become non-existent. [4 - K - 56]

- **As long as you are caught up in Cause effect Relationships thinking that Cause Effect Relationship is true, Samsara will never end**

Understand

One Chaitanya and Maya
(Substratum like waker is
for dream)

Projects

Cause Karanam

Effect Karyam

Relationship
Sambandha

Time Kala

Past Time

Present Time

DSV :

- Profound Mantra which is Pramanam

Kaivalyo Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।

मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvam pratiṣṭhitam ।

mayi sarvam layam yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

TSV :

- Does not accept argues for Continuity of Prapancha

DSV :

- Refutes TVS's - Purva Paksha - Contention as follows

• All Objects of Jagrat Avastha have Mutual cause effect Relationship

- Mother - Baby in Jagrat accept cause Effect relationship

DSV : Siddhanta :

- Relationship is your Projection, Pratibhasikam, imagination

Topic 338 :

(३३८) स्वप्नपदार्थः साक्षादविद्याकार्यं, जाग्रत्पदार्थास्तदीया- साधारणकारणजन्य इति जाग्रत्स्वप्नयोर्न साम्यमिति शङ्का –

TSV :

- Swapna Padartha = Avidya Karyam

| (I) | (II) |
|---|--|
| <ul style="list-style-type: none">- Avidya of Waker- Project dream- Subjective- One waker Karanam- Avidya = Nidra = Karanam | <ul style="list-style-type: none">- Ishvaras- Jagrat creation- Objective- Many Karanam Karyam- |

TSV - Purva Paksha - Differentiates :

- Jagrat and Swapna Prapancha
- **All Swapna Padartha - Chetana and Achetana have one Karanam = Waker**
- I waker project all of them

TSV :

- Jagrat not subjective projection
- Has objective existence
- **As many Karyam - Have Distinct Karanam**

Svapna :

- Objects of Dream Sakshat Avidya Karanam, Nidra Shakti

TSV :

- Jagrat Padartha Asadharana Karanam
- Each has unique and Distinct cause
- Each family parents different

| Jagrat Objects | Objects of Svapna |
|---|---|
| <ul style="list-style-type: none">- Asadharana Karana Janyatvat- Vyavaharikam- Distinct cause - Effect relationship | <ul style="list-style-type: none">- Sadharana- Pratibhasikam |

Elaborates this Point :

ननुस्वप्नात् प्रबुद्धः 'पूर्वं ये पदार्था मया दृष्टास्तानेवाद्य पश्यामि' इति प्रत्यभि-
जानाति। तस्माज्जाग्रत्पदार्था ज्ञानसमकालोत्पत्तिनाशशालिनो न भवन्ति। किन्तु
ज्ञानात्प्रागूर्ध्वं च विद्यन्ते। अतोऽज्ञातसत्ताका जाग्रत्पदार्था इत्येव युक्तमिति चेत्, न।
स्वप्ने तत्क्षणोत्पन्नेषु पदार्थेषु इमे गिरिनदीसमुद्रादयो मम जन्मनः प्रागेवोत्पन्ना
वर्षसहस्रकालादारभ्य वर्तन्त इति प्रतीतिर्भवति केषा-ञ्चित्। तत्र तत्क्षणोत्पन्ने
स्वाप्नपदार्थे या चिरन्तनत्वप्रतीतिः सा भ्रान्तिरेव। तस्माद्यथाविद्यया स्वप्ने मिथ्याभूता
गिरिनदीसमुद्रादयः पदार्था उत्पादितास्तयैवाविद्यया तत्तत्पदार्थानां चिरन्तनत्वं
तादृशचिरन्तनत्वविषयकज्ञानं चानिर्वचनीयतयोत्पद्यते। एवमेव जाग्रत्पदार्थेषु
वस्तुतश्चिरन्तनत्वाभावेऽपि अविद्यावशादेव तत्तत्पदार्थैः सहैव मिथ्याभूतं
स्थिरत्वमप्यनिर्वचनीयतयोत्पद्यते। अतश्च जाग्रत्पदार्थानामपि स्थिरत्वप्रतीतिर्भ्रान्तिरेव।

Most powerful Commonsense Argument of TSV :

- DSV : Refutes this, but difficult to accept his argument
- We all invariably will vote for TSV

DSV's :

- Watch your intellect, Swallowing argument is difficult.

- **If you can't Swallow, Pumpkin argument, continue in TSV**

- **When I wake-up, I see my family for yesterday**

- By Pratyabingya Pratyaksha Pramanam.

- **Yesterday mobile, car, exist even though I did not experience during the interval.**

Technical word :

- **“Ajnata Satta” Acceptance of the continued existence of Jagrat Prapancha between one Jagrat to next Jagrat.**

- Exists clearly, even when I Slept, and had a Swapna

Dream Problems :

- Do not continue
- Dream does not have Ajnata Satta

DSV - Reply :

- This is common sense world view, which you hold on to for transactions, Vyavahara

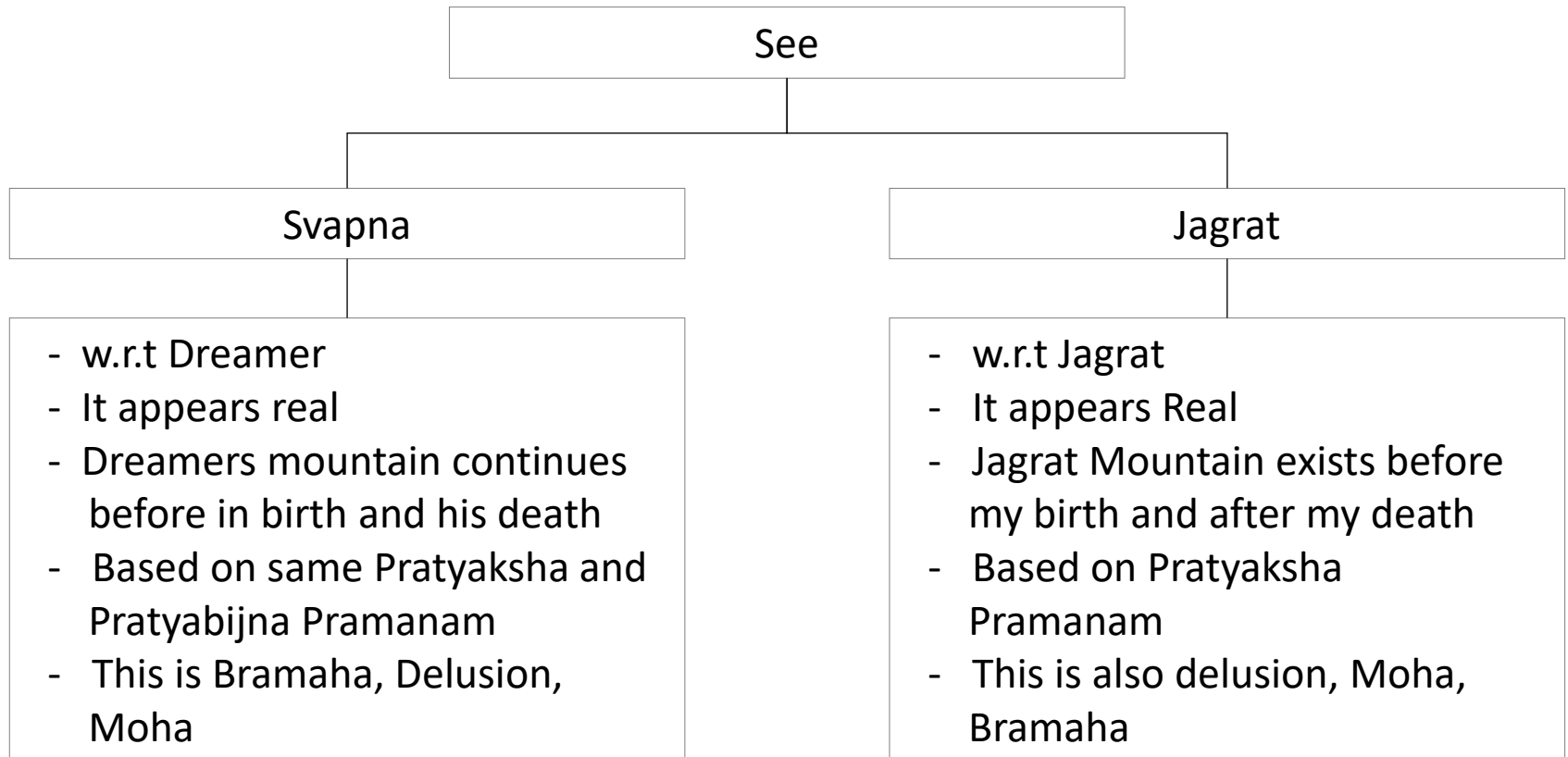
- **This is not factual**
- **Pratyabignya Pramanam is Brahmana**

TSV :

- Jagrat Prapancha is not created during Jagrat Avastha, it continues even when I am not there
- Even when I sleep, god is creator of Jagrat Prapancha.
- Triangle format is the truth.

Answer of DSV :

- You are committing same blunder
- Double Standards you Judge the Jagrat Prapancha from the Standpoint of experiencer and Svapna Prapancha from the Standpoint of Non-experiencer.
- Don't change the judge



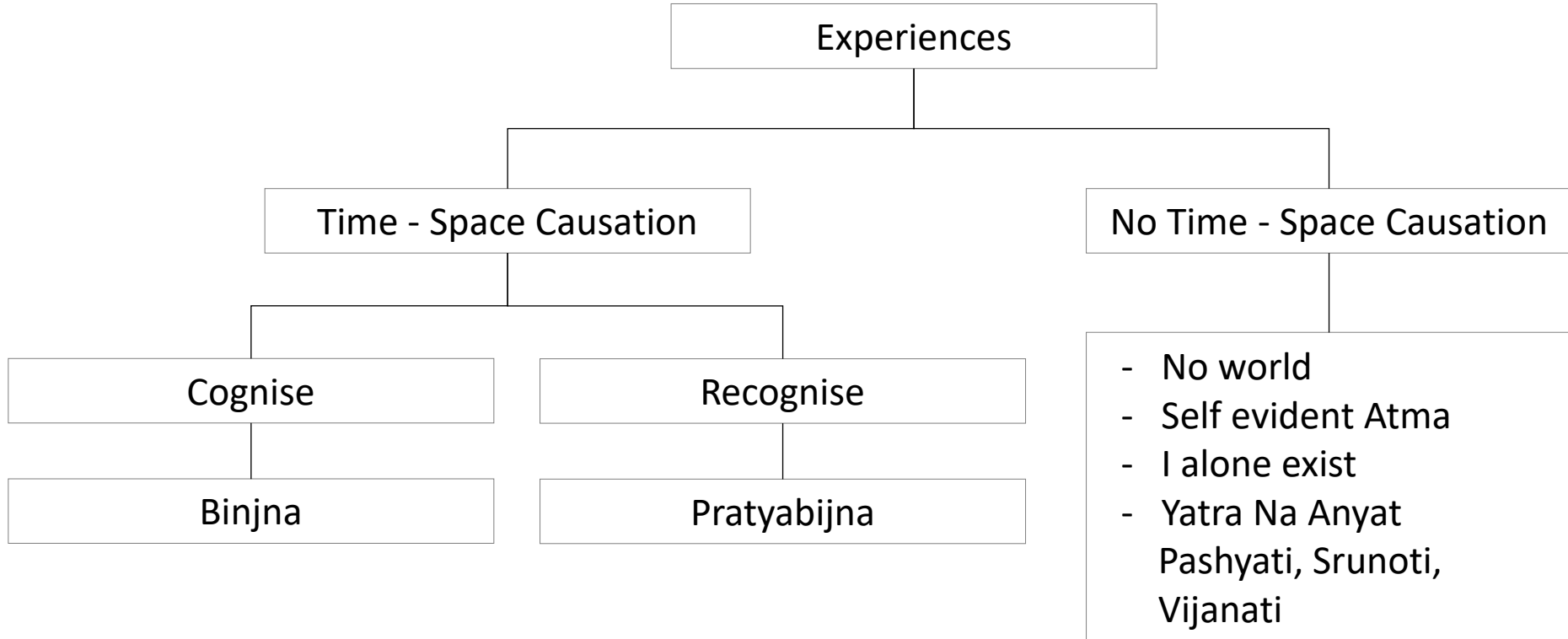
• **Pratyabijna Pratyaksham = Pramanam, proof of Dvaitam, Plurality for TSV**

- Re-cognize - Same world again daily
- Re-cognition is Pramanam for continuity of world

- All recognition is w.r.t Body Mind

| With Body | With Mind |
|----------------|---------------|
| Aware of Space | Aware of Time |

- **There is change in Space time and Causation in experience of Jagrat daily**



Conclusion of TSV :

- During interval between Jagrat Sushupti Jagrat, in Sushupti Avastha, world continues, I am Asleep.
- Continuity of world when I am Sleeping technically called Ajnata Satta.

- Acceptance of continued existence of the world between 2 Avasthas, 2 Different experiences,
- Internal existence = Ajnaata Satta
- Jagrat Prapancha has Ajnaata Satta
- World of Jagrat exists when I am in Sushupti or Swapna Avastha
- This is our perceptual experience, Pratyabinjna exists.

Example :

- Wife cooks lunch, Keeps in the Fridge in the internal and I get up and eat after Sleeping

Where as in Swapna :

- No Continued existence of Swapna Prapancha in Jagrat or when I go to Swapna Again.
- Dream objects, experience is broken experience, not continued.
- There is no Pratyabijna no Re-cognition of Swapna Prapancha

| Waking | Dream |
|---|---|
| <ul style="list-style-type: none"> - Has Pratyabijna - Can't Re-cognize - Has Ajnaa Satta, Asti - Pratyabijna Bavat | <ul style="list-style-type: none"> - No Pratyabijna - Can't Re-cognize - No Ajnaa Satta, Nasti - Pratyabijna Abavat |

- This is the Most powerful Argument of TSV

DSV :

- This is common Sense world view held for transactions, this is not factual.

Reply :

- Pratyabingya Pramanam is a Bramaha

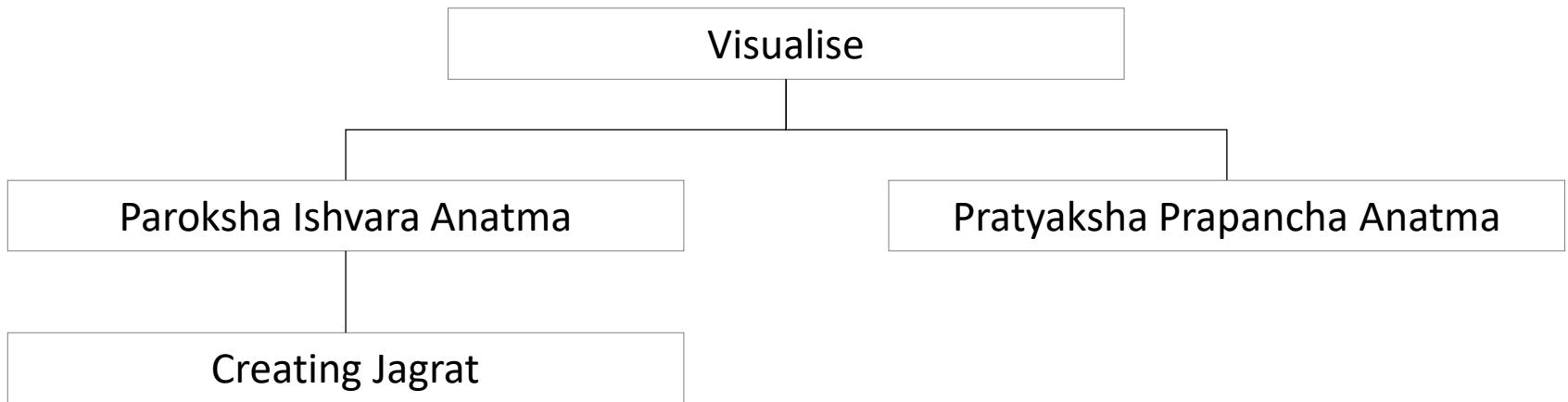
Nanu :

- **Jagrat Prapancha is not created in Jagrat, continues even when I am not in Jagrat.**

- When I go to Sleep or dream, Family, world Still exists outside me

TSV :

- God is creator of Prapancha, other than me and he sitting Somewhere Does maintenance Job, Functions when I go to Sleep
- I am Created by my Parents, separate entity
- Jagrat continues, Family continues, other than me, God continues
- God for me not me in Vaikuntam - Triangle format Jiva, Jagrat, Ishvara
- Is god Away, Separate from me whose Job is to Maintain world? Creates Jagrat and Resolves Jagrat
- My job to create Mini Swapna by Nidra Shakti
- In TSV - Triangle Format, person confused, god creator = 3rd person, Anatma, other than me
- Visualise Anatma Bhagawan creating Jagrat Anatma Universe, Continuing and I am Jivatma, waking up now and then and Experiencing Jagrat Prapancha.
- There is continuous Jagrat Prapancha Inspite of me.



- Iti Chet - If TSV argues like this

Disturbing Portion :

- Paroksha Anatma = Bhagawan

Answer from :

- Na Swapna Tat Shana... till end Prantireva

SDV :

- Replies you are again Committing same blunder of last class “Double Standards”

| Jagrat | Svapna |
|---|--|
| You Judge from Point of view of experiencer of Jagrat | You Judge from Standpoint of Non-experiencer of Swapna Prapancha |

- You must Judge w.r.t Relevant experiencer
- Don't change the judge.

Example :

- If parent Judges Oratorical competition, they will give 100 Marks to their own Children.
- **Judge Jagrat Prapancha w.r.t Jagrat experiencer - waker I**
- **Judge Swapna Prapancha w.r.t Swapna Experiencer - Dreamer I**

Error :

- Don't keep waker I as Standard to judge dream Prapancha
- As waker only TSV will appeal if you Judge Swapna.
- Look at Swapna w.r.t Dreamer I

Rule :

- **For dreamer, dream is not dream in dream but it is waking**
- Dreamer calls its waking, I am in waking State
- I am experiencing Jagrat Prapancha, who created the Jagrat Prapancha?
- Dreamer is waker in Dream, looks at dream universe as wakers Universe.

He will not Say :

- I Projected with my Nidra Shakti
- So many people in dream, each created by their respective Parents in Dream
- **I see Dream mountain existing for 1000 Years, created by Dream god**
- Real teaching of chapter 6 Comes here after.

- **ND Starts new Vedanta course in Svapna Avastha, for you it is Jagrat**
- **Any Dvaitam is Svapna Avastha only**
- **Dreamer in Dream will argue in Continuity of dream Mountain.**

Before my Birth, This Mountain
exists, After death it will continues
based on 2 Pramanams

Pratyaksha

Cognition

Pratyabijna

Re-cognition

Will you Accept :

- **Pratyaksha and Pratyabijna of waking or Dream as Bramaha - Delusion in the Mind.**
- Mind Splits on waking into Triputi.

ननुस्वप्नात् प्रबुद्धः 'पूर्वं ये पदार्था मया दृष्टास्तानेवाद्य पश्यामि' इति प्रत्यभि-
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स्वप्ने तत्क्षणोत्पन्नेषु पदार्थेषु इमे गिरिनदीसमुद्रादयो मम जन्मनः प्रागेवोत्पन्ना
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i) ND :

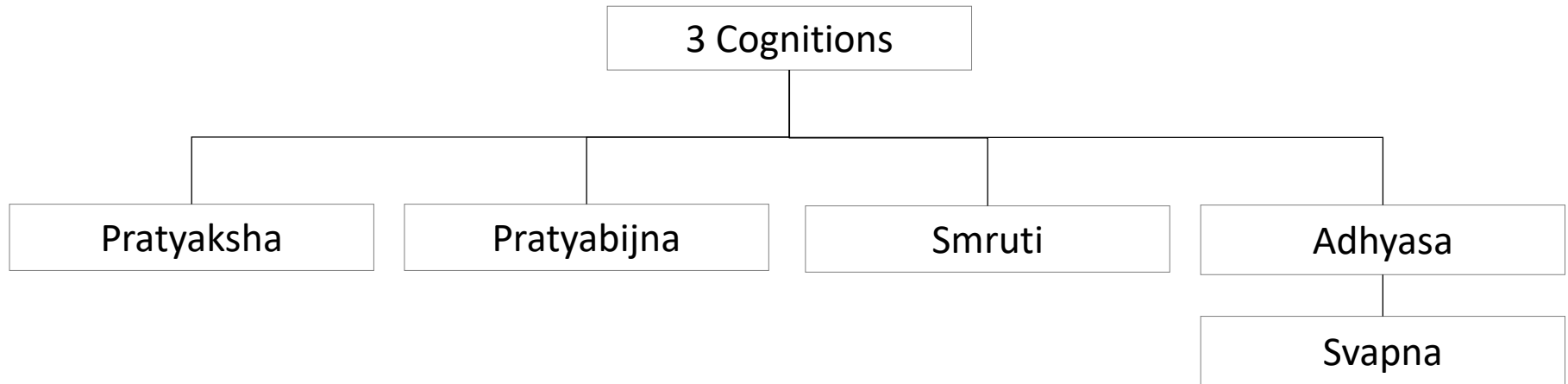
- Presents series of Question and Answer between SDV and DSV.

ii) SDV Argument in Continuity of Jagrat, uses Pratyabingya and Pratyaksha Pramanam :

- I experienced my family in Jagrat, go to Sleep, Dream
- I wake up look at family in the Morning on waking up.

DSV :

- Jagrat also is Bramaha, like dream.
- DSV alone is Pramanam
- Re-cognition = Pratyabijna Pramanam
- Discussed in Topic 320 Same idea



4 Definitions seen there :

- Pratyabijna = Pratyaksha and Smruti
- Re-cognition = See Person / Family today and I remember, I saw this yesterday
- Re-cognition = Cognition and Re-collection
- We Re-cognize family of yesterday today - It is Pramanam.
- In between, in Sleep, I did not experience

- **Therefore Jagrat Prapancha continuously exists**
- **Their existence does not depend on my perception.**

III) Swapna - Exists because I experience :

- When Swapna experience ends, it is end of Swapna Prapancha

IV) Jagrat and Swapna different says SDV

V) Conclusion :

- End of experience of Swapna Prapancha is end of Sapna Prapancha
- End of experience of Jagrat Prapancha is end of Jagrat Prapancha - when I sleep?

Answer Decides if we are

SDV

- End of experience of Jagrat is not end of Jagrat existence
- When I don't experience, Jagrat Prapancha Continues
- When I wake-up I experience same old Jagrat Prapancha
- Jagrat Prapancha Vyavaharika, higher
- Swapna Pratibhasikam lower

DSV

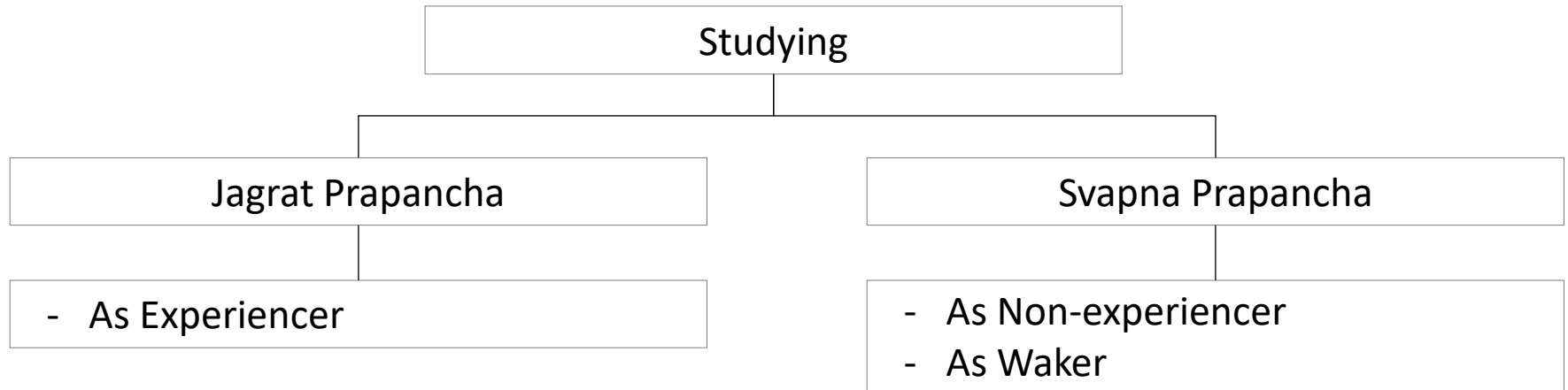
- End of experience of Jagrat is end of existence of Jagrat
- Jagrat Prapancha resolved in Swapna and Sushupti
- When I wake-up I experience totally new Jagrat
- Both Jagrat, Swapna, Pratibhasikam

- SDV Argument Starts with Nanu and ends with Ataha

- Ajnaata Satta, Technical word which describes continuity are end of Jagrat Prapancha
- **Jagrat, Svapna, Sushupti have Ajnaata Satta has profound meaning.**
- Svapna does not have Ajnaata Satta w.r.t. waker or sleeper
- Jagrat does not have Ajnaata Satta w.r.t. dreamer or sleeper
- This is technical presentation of DSV.

DSV to SDV :

- You are committing same blunder of Double Standard.



- You must enter shoes of dreamer and study Svapna Prapancha as dreamer
- Dreamer calls his world as Jagrat
- Dreamer continues in dream world till he wakes up to Jagrat Prapancha
- Dreamer will Argue - Pratyabingya problem
- This waking world is not available now
- Dreamer argues for Ajnata Satta of waker's Prapancha.

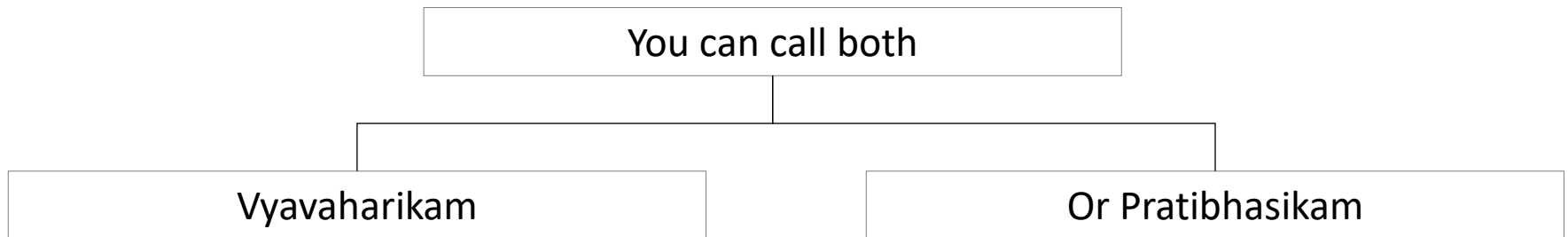
- Ajnaata Asti is argument of dreamer

Both experiencers claim respective Prapancha have Ajnaata Satta

- Both have continuity from their observation and discontinuity of other Prapancha
- Hence give both equal status

Both have Ajnaata Satta from their respective experiencer's standpoint.

- Ajnaata Satta is same for dreamer and waker
- Never treat them differently



- But don't differentiate as Superior, inferior.
- Don't bring new Discrimination, no Partiality.
 - Both equally Mithya
 - Do not grade Mithya Vastus

If you grade them, you are committing Mistake of double Standard

- Look at them from their experiencers Standpoint or Brahman's Standpoint.

Waking / Dream / Sleep

Respective experiencer Standpoint

- Each one real, Satyam
- Equally Vyavaharika or Pratibhasika
- Relatively real or Mithya
- Both have ETU - Experiencability, transactability, utility
- Respect ETU Status of both

Brahman's Standpoint

- Waking, dream, sleep all 3 equally Mithya, Unreal
- Absolute Standpoint

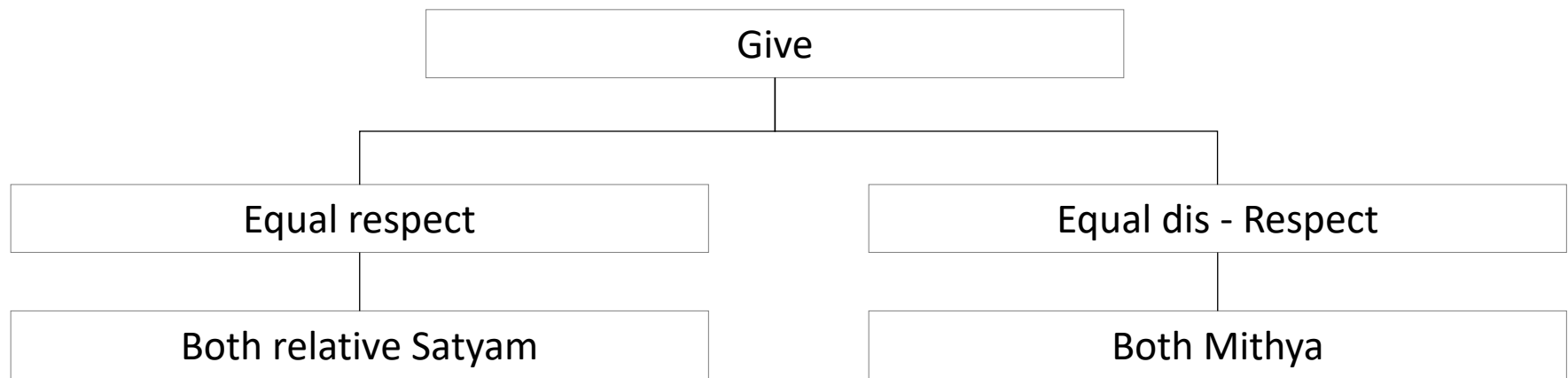
Equally Respect

Dream Water

Quenches Dream thirst

Wakers water

Quenches wakers thirst



- Never treat differently
- This is powerful DSV

DSV :

- Na, I won't accept Ajnaata Satta (Continuity of world) for Svapna Prapancha - Why?
- **Every object is born at the time of thought that arises in the mind**

Thinking of dreamer, dream world is :

- This dream mountain, river, exists for 1000s of years
- Dreamer celebrates 60th Birthday
- SDV thinks some Bhagavan has maya shakti and he creates

In DSV :

- Brahman and Maya shakti are one
- I and Maya shakti create all the worlds and resolve all the worlds.

Taittiriya Upanishad :

सोऽकामयत । बहु स्यां प्रजायेयेति । स तपोऽतप्यत ।
स तपस्तप्त्वा । इदं सर्वमसृजत । यदिदं किञ्च ।
तत्सृष्ट्वा । तदेवानुप्राविशत् ।
तदनु प्रविश्य । सच्च त्यच्चाभवत् ।
निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च ।
विज्ञानं चाविज्ञानं च । सत्यं चानृतं च सत्यमभवत् ।
यदिदं किञ्च । तत्सत्यमित्याचक्षते ।
तदप्येष श्लोको भवति ॥३॥

so'kamyata, bahu syam prajayeyeti, sa tapo'tapyata,
sa tapastaptva idagm sarvamasrjata yadidam kinca,
tatsrastva tadevanupravisat,
tadanupravisya sacca tyaccabhavat,
niruktam canirukatam ca, nilayanam canilayanam ca
vijnanam cavijnanam ca,
satyam canrtam ca satyamabhavat,
yadidam kinca, tatsatyamityacaksate,
tadapyesa sloko bhavati ॥ 3 ॥

He desired, "I shall become many and be born. He performed tapas; Having performed tapas, He created all this whatsoever (We perceive). Having created it, He entered into it. Having entered it, He become the manifest and the unmanifest, the defined and undefined, the housed and the houseless, knowledge and ignorance, truth and falsehood, and all this whatsoever that exists. Therefore, it is called existence. In this sense, there is the following Vaidika Verse! [2 - 6 - 3]

- DSV accepts it as his own creation with Maya Shakti, no Ishvara.
- Dream world exists for 90 seconds as rapid eye movement of Waker sleeper
- **Gets children, Grandchildren in 90 Seconds, experience of continuity also a Projection of Moola Avidya.**

Moola Avidya Projects

Objects

Experience of Continuity of Objects

- All Branti - Delusion

तस्माद्ययाविद्यया स्वप्ने मिथ्याभूता गिरिनदीसमुद्रादयः पदार्था
उत्पादितास्तयैवाविद्यया तत्तत्पदार्थानां चिरन्तनत्वं तादृशचिरन्तनत्वविषयकज्ञानं
चानिर्वचनीयतयोत्पद्यते। एवमेव जाग्रत्पदार्थेषु
वस्तुतश्चिरन्तनत्वाभावेऽपि अविद्यावशादेव तत्तत्पदार्थैः सहैव मिथ्याभूतं
स्थिरत्वमप्यनिर्वचनीयतयोत्पद्यते। अतश्च जाग्रत्पदार्थानामपि स्थिरत्वप्रतीतिर्भ्रान्तिरेव।

DSV :

- Which ever Moola Avidya is responsible for Svapna Padartha, same projects Jagrat also

SDV :

- Mind projects

DSV :

- One Chaitanyam with Moola Avidya
- Projects one Mithya Prapancha

| SDV | DSV |
|--|---|
| <ul style="list-style-type: none"> - Mind projects objects - Kshanika Vigyana Vada of Buddhism | <ul style="list-style-type: none"> - No Mental projection - Projection by Maya Shakti of Sakshi |

- For negating mental projection DSV has important law.

DSV's Law :

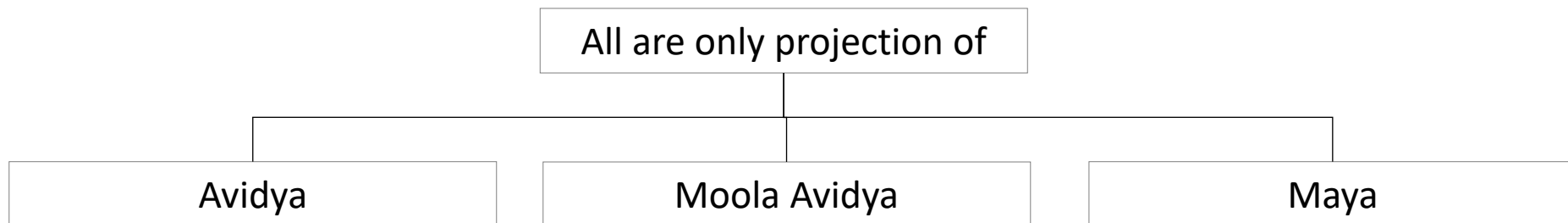
- **One Vivarta Karyam projected by Moola avidya can't be Karanam of another Karyam.**

Example :

- Rope snake can't be cause of its baby snake
- Mind - Chaitanya is Vivartha Upadana karyam - it can't project or be creator of another Karyam - world of objects

DSV :

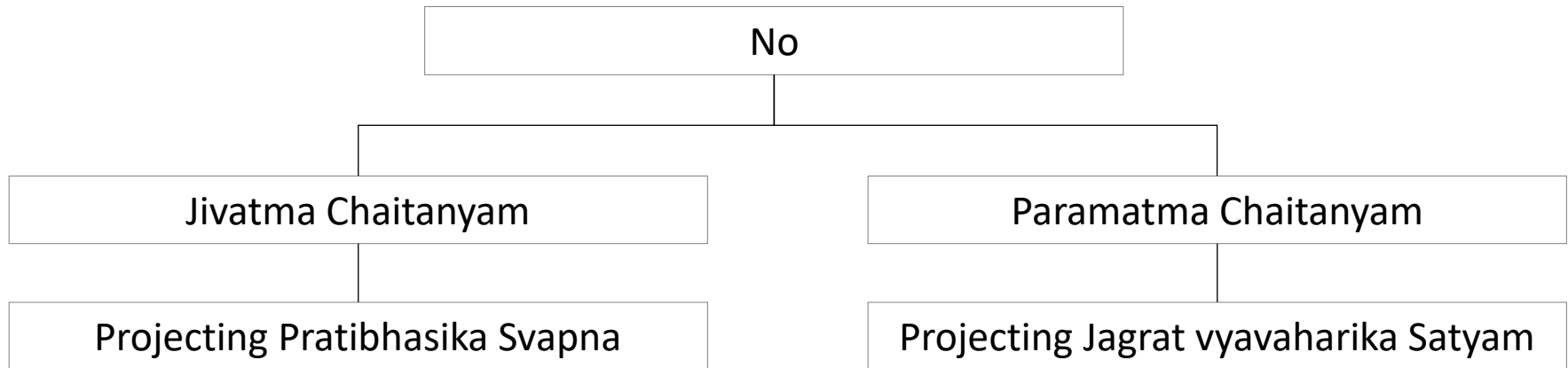
- No mental projection



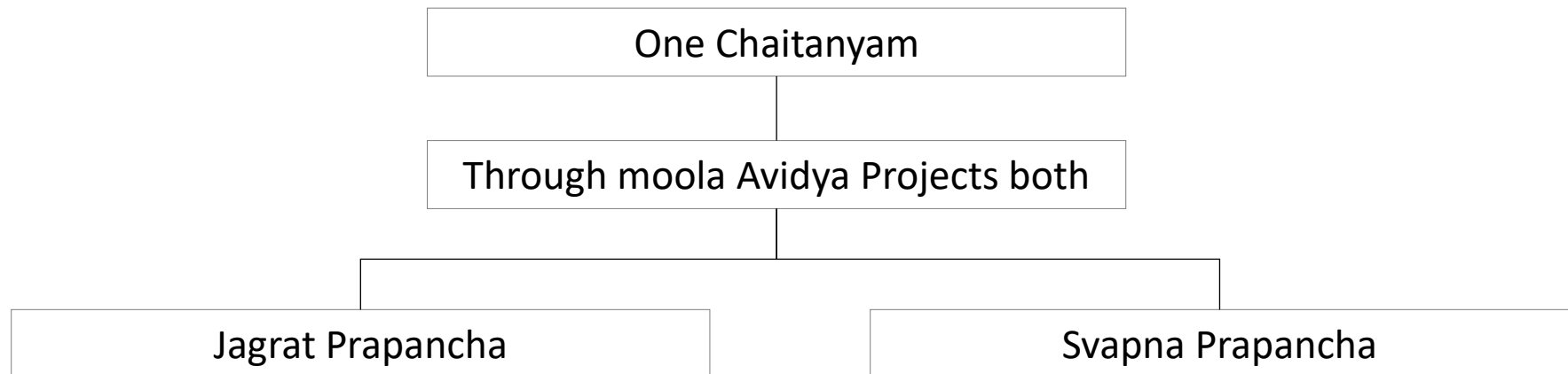
- All synonymous
- Avidya projects everything or Chaitanyam projects everything through Avidya.

DSV :

- Only one Chaitanyam



- DSV assimilated only after Assimilation of Mahavakyam
- Only one entity exists after Mahavakyam = Brahman
- Tvam Pada Lakshyartham Chaitanyam = Tad Pada Lakshyartham Chaitanyam



Where is that Chaitanyam?

- I am that Chaitanyam

Kaivalyo Upanishad :

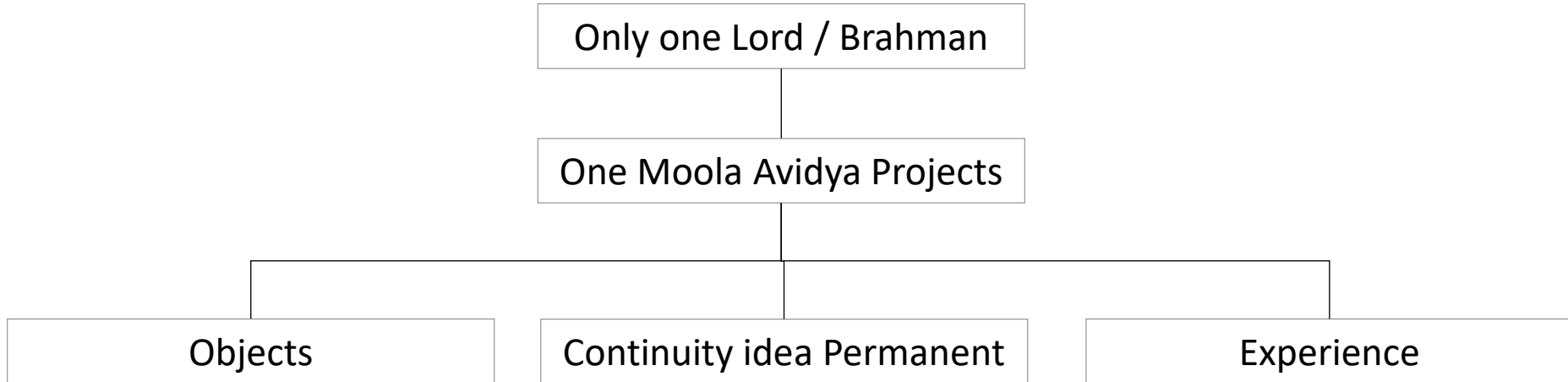
मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

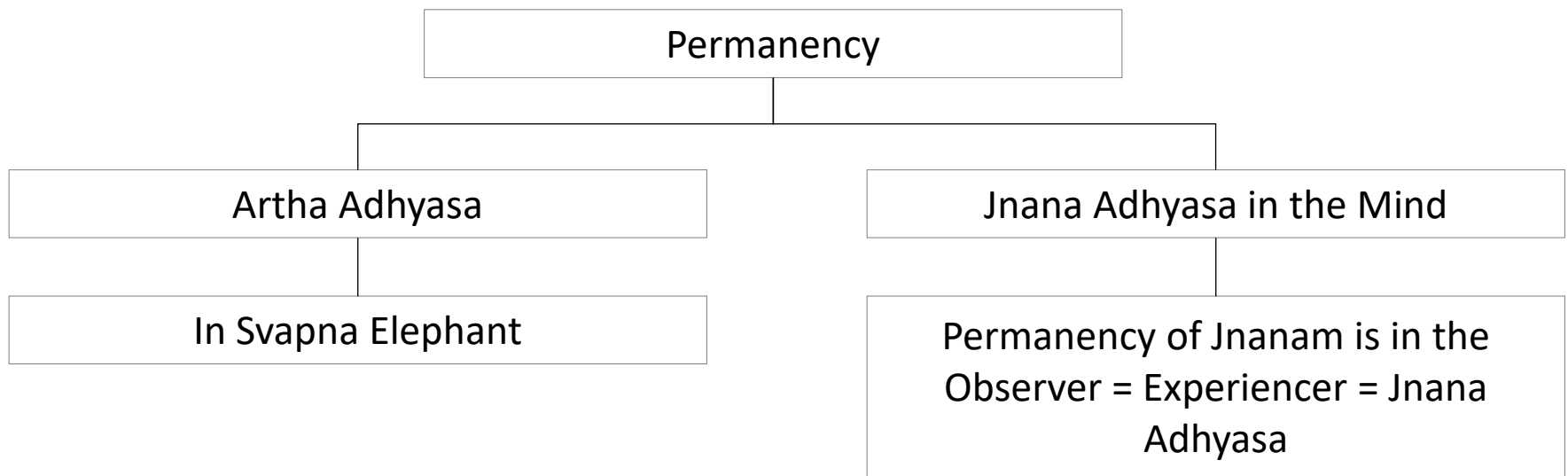
mayyeva sakalam jātam mayi sarvam pratiṣṭhitam ।
mayi sarvam layam yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

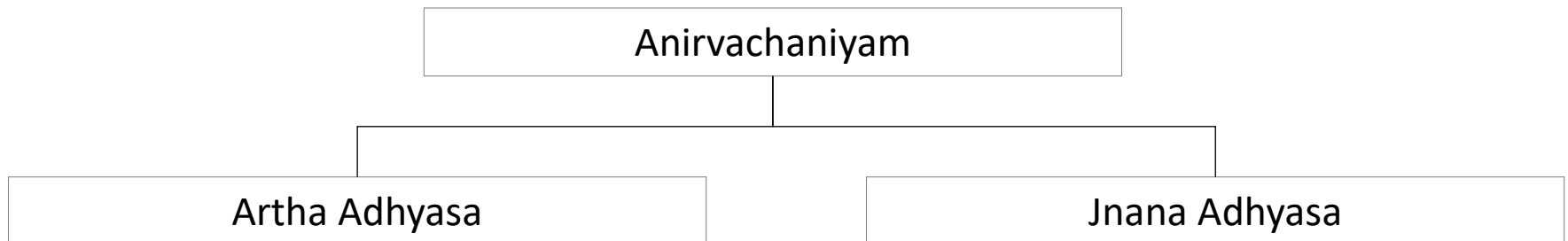
Not :

| Svapna | Jagrat |
|--|--|
| <ul style="list-style-type: none">- Me, Small- Individual | <ul style="list-style-type: none">- Lord |





- Moola Avidya Projects Permanency of Artha Adhyasa and Permanency of Jnana Adhyasa.
- Both Artha and Jnana Adhyasa comes under Anirvachaniyam.



Status of both can't be said to be :

- Existent
- Non-existent
- Permanency appears to exist, can't say exists or Does not exist.
- World can't be categorized as Sat, Asat, hence called Anirvachaniyam, Mithya.

- Atma is Satyam

| |
|--|
| <ul style="list-style-type: none"> • Dream world, is experientially existent category = Anirvachaniyam |
|--|

- Extend same law to Jagrat
- Jagrat Prapancha also Anirvachaniyam, Permanency of any object including family, office, Property is not there, Abhava.
- They have permanency when you attribute them to Moola avidya
- Moola avidya projects children, family and also there permanency
- Chiranthana Abhava api - Even though no permanency
- Because of moola Avidya Vasha - Delusion - Permanency is born along with Mithya Padartha by Anirvachaniya Khyati.
- Studied in Chapter 4 and now here in DSV

| Objects | Permanency of Objects Jnana Adhyasa |
|------------|--|
| Appearance | Appearance |

- Both not real
- Significant foot note for SDV
- Gist of footnote

SDV :

- Pratyabijna Pramanam is there to Establish continuity.

- **Whatever is Pramana Siddham can't be Branti Delusion**

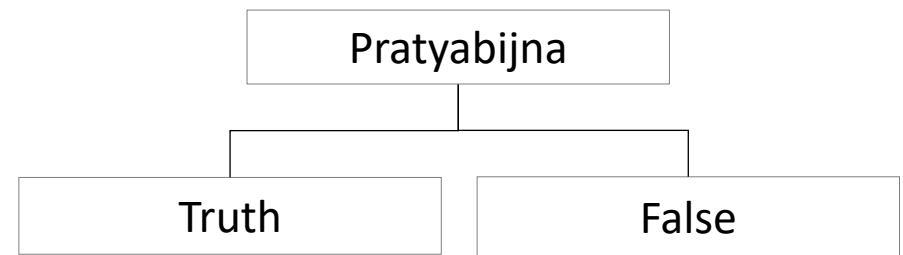
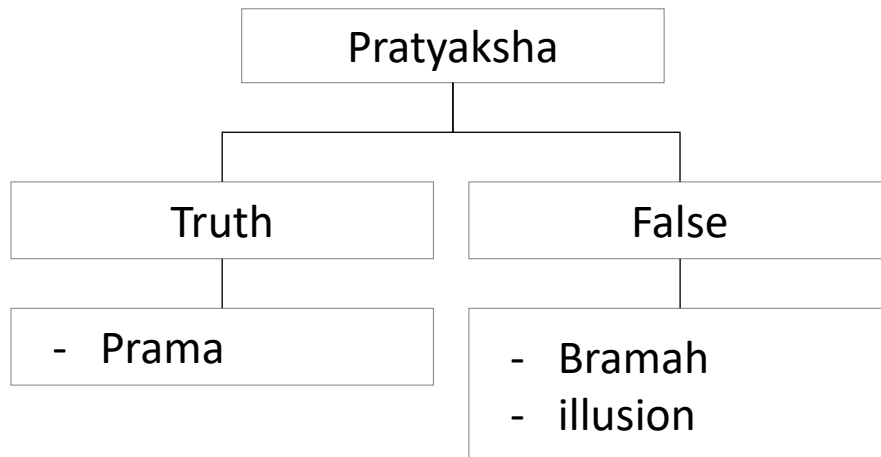
- Continuity of Jagrat = Pramana Siddham
- Pratyabingya also Pramana Siddham
- I recognize yesterday's person as Today's.

Law :

- **Yathu Pramana Siddham Tatu Na Branthi**

Foot Note :

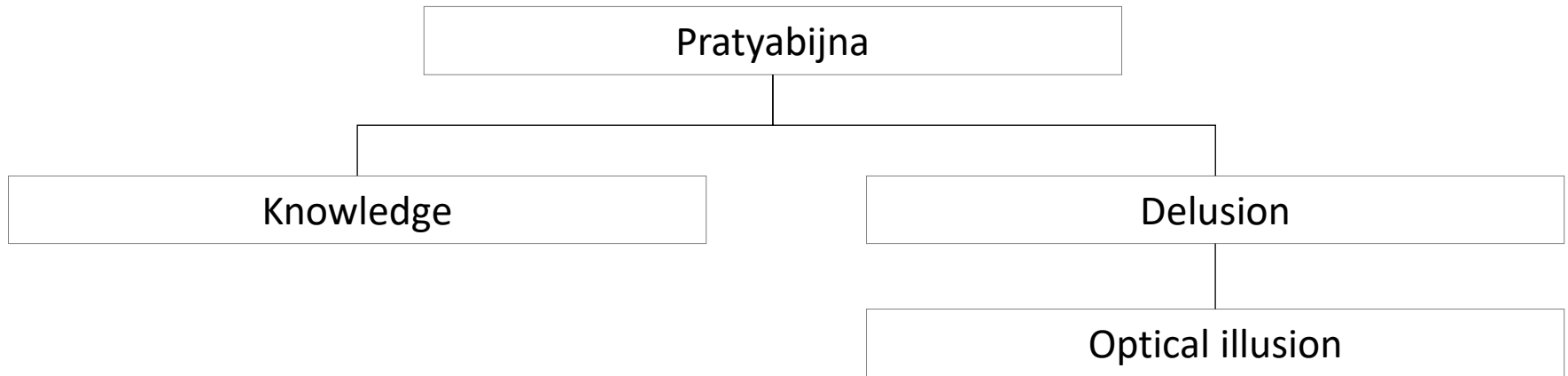
- Pithambara Acharya from North India
- Wrote a Note on Vichara Sagara, Commentary called Pithambari
- Pratyabijna Appears to be a Pramanam, Proof



Pratyaksha Bramah :

- Blue water
- Take water of Ocean in Hand not Blue

- Sun Rise
- Mirage Water
- Rope - Snake
- Jiva Jagat Ishvara - Brahmaha



2 Examples :

- River, Flame

i) Flame :

- See continuity of burning flame
- Have Pratyabijna - In between look aside, turn on other side and see again.
- Seeing different flame
- Oil exhausted = Proof

Saw

Flame before

Flame Now

- Apparently, appears same but really different
- Because of Pratyabijna Pramanam we conclude it is the same flame, Same waker I, same dreamer I, same sleeper I
- Continuity is a part of Jnana Adhyasa
- On enquiry we say flame is not the same
- In between I did not experience the world, did not hear the sound Ohm, but I was awareness, Consciousness aware of absence of sound Ohm
- **Aware of silence**
- **Sound - Silence - Vyavaharikam - Mithya**
- **Awareness - Different order of reality, Satyam**
- If light of flame continuously exists, you don't have to pour oil and replenish to keep flame going.
- Same flame can't continuously exist
- If it exists, you won't require fuel after lighting
- Fuel is exhausted
- Flame comes from first drop of fuel, Comes and goes, Kshanika Vigyanam.

Extend this law for :

- Perceptions, thoughts, physical body, world
- We feel same body continues

Scientist :

- Cells die and produced every minute
- After shaving, hair comes back...
- Pratyabingya = Hair, thought, body
- Soyam flame, Pratyabijna Brahmaha
- Soyam, Nadaha, don't take bath in the same Ganga water daily
- Water flows, new water comes, un-noticed
- Pratyaksham and Pratyabingya are not always Pramanam
- Sometimes knowledge, sometimes error, Apramanam.

- **Snake on rope - wrongly cognized**
- **World on Atma - wrongly cognized**

- Whatever negated is not Pramanam

Law :

- **Shastra negates independent existence of Jagat without Chit, observer**
- Jagat = Shastra Pramana Baditam

- **World does not exist without observer consciousness**
- **Our acceptance of Prapancha without observer in sleep is a Dosha, error, mistake.**

- **After waking, we look at same mobile, see same cot, Pot, house, Singapore is Pratyabingya Pratyaya, Recognition of Similar thought in the mind by awareness**
- It is thought in the mind of the waker
- **Thoughts called Pratyabijna Pramanam by SDV**
- **Pitambaras says it is not Pramanam but Brahman**
- Pratyabinjna Pratyaya = Brahman like Nadi

Example :

i) Same River flow Stream

ii) Deepa Jvalaha (Flame of Deepa) :

- **That I am seeing the same Jagat is projection of Maya**
- Maya projects Jagrat Prapancha, continuity is Brahman
- Prapancha not mind's projection but Avidya projection

Mukhya Drishtanta :

- Only take Svapna as standard to understand DSV
- Rules to understand DSV

i) Take Svapna example

ii) Never use double standard

iii) Study Sapna from Dreamers angle

- DSV - Understood in ½ second - it will be restated by ND later
- After completing SDV, ND restarts whole Vedantic teaching once again
- Guru and Shishya in dream, teaching in dream.

एवमेव जाग्रत्पदार्थेषु वस्तुतश्चिरन्तनत्वाभावेऽपि अविद्यावशादेव तत्तत्पदार्थैः सहैव मिथ्याभूतं स्थिरत्वमप्यनिर्वचनीयतयोत्पद्यते। अतश्च जाग्रत्पदार्थानामपि स्थिरत्वप्रतीतिर्भ्रान्तिरेव।

Conclusion of DSV - Final question by SDV :

- i) Jagrat has continuity, Swapna has no continuity, DSV Refutes
- ii) There is Pratyabijna Pramanam in continuity of Jagrat Prapancha
- iii) During Sleep, I do not experience Jagrat but I know Jagrat continues to exist when I sleep
- iv) I Want to continue Activity of Jagrat Next day, then only I Sleep
- v) In Jagrat I do all Vyavahara Including classes
- vi) Expect same teacher Next week, Hope validated
- vii) Jagrat has Ajnaata Satta, dream does not have continuity, it vanishes on Waking up.

viii) DSV's Answer :

- Continuity of Jagrat is also projection of Moola Avidya
- I Project Jagrat Prapancha and Continuity
- It is Superimposed not factual continuity
- In Swapna - You say no continuity

- Only continuity Jagrat - Double standards, blunder again
- Look at from Dreamer's stand, then you will understand DSV
- Dreamer never says dream is discontinuous
- He experiences dream and shares dream with friends in dream
- Dreamer never calling it Svapna, it is Jagrat for him and that lasts for 100 years.
- Dreamworld continuous for dreamer
- Dream world has Ajnata Satta
- Both waker and dreamer say the world is continuous

Avidya - Sleeper :

- No world at all
- We know dream world as moola avidya or mind's projection upon waking
- Understand this w.r.t. Jagrat universe and waker
- Continuity = Projection in both dream and waking
- Pratyabingya not Pramanam but only Bramaha - Delusion

आक्षेपः — नन्वेवं सति स्वाप्नपदार्थाः साक्षादविद्यापरिणामाः। जाग्रत्पदार्थास्तु न साक्षादविद्यापरिणामाः। किन्तु यथा घटादयो दण्डचक्रकुलालादिभिर्जायन्ते तथैव सर्वेऽपि जाग्रत्पदार्थास्तत्तदसाधारणकारणवशाज्जायन्ते । यदि जाग्रत्पदार्थाः साक्षादविद्यापरिणामाः स्युः, तदा आकाशादिक्रमेण पञ्चभूतोत्पत्तिः पञ्चीकरणं पञ्चीकृतभूतेभ्यो ब्रह्माण्डोत्पत्तिरित्यादिकं श्रुत्योच्यमानमसङ्गतं भवेत्। तस्मादीश्वरसृष्टा जाग्रत्पदार्थाः स्वस्वोपादानकरणपरिणामा एव। न तु साक्षादविद्यापरिणामाः। स्वाप्नपदार्थास्तु सर्वेऽपि साक्षादविद्यापरिणामाः॥

SDV :

- My Pratyabingna may be wrong, Bramaha
- Sruti itself is Pramanam

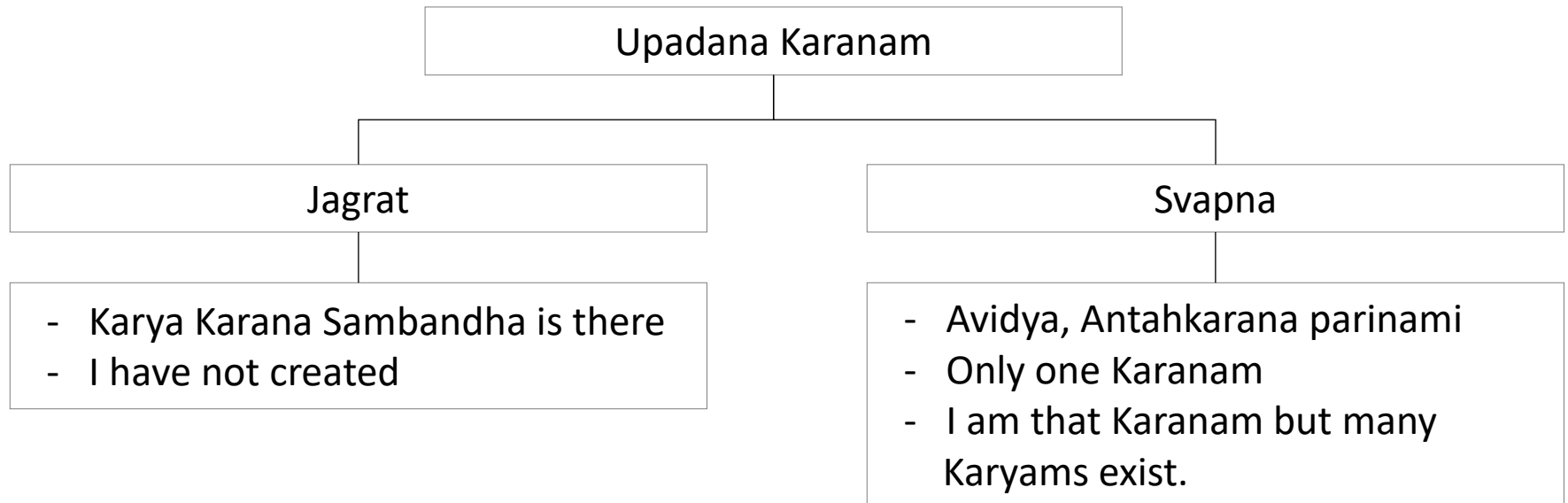
Shastra Says : Taittiriya Upanishad :

- Jagrat Prapancha not my Mind's projection or Moola Avidya's projection
- Jagrat created by respective Karana's

Creation :

- Prithvi, Jalam, Agni, Vayu, Akasha
- Akasha existed 13.7 Billion years before Big bang.
- Existed before my perception
- Svapna Perceived only during my Experience.

- Jagrat exists before my experience began.
- Created by respective Karanam



- Therefore, Jagrat has continuity, Svapna is my Projection

Fundamental Flaw :

- Double standards Problem continues here also

| Previously | Now |
|---|--|
| Pratyabijna taken as Pramanam for Double Standards | Takes Sruti Pramanam for Double Standards |

Shastra :

- World Born out of its causal State
- Svapna - Projected by moola Avidya, maya.

SDV :

- They are Antahkarana Parinama

DSV :

- Swapna not Antahkarana Janyam but Maya Moola Avidya janyam
- Moola Avidya = Sleep - Nidra Shakti which covers my independent Nature
- Shastra Discovers this in my Buddhi

DSV :

| Svapna | Jagrat |
|--------------------------|--------------------|
| Directly Projected by me | Created by Ishvara |

- Potter creates pot - Father creates son
- Karanam, time duration exists
- Swapna - Instantaneous projection of Waker
- In Jagrat, it is gradual creation
- In Jagrat all objects have Asadharana Karanam, have one own respective causes
- In child - Different cause duration in Jagrat
- Simultaneous projection of all in Swapna
- Momentary - Mosquito to mountain of 1000 years in Swapna

Jagrat :

- If it is Projected by Moola avidya, in one moment, Upanishad would have said – “World created in one moment by Moola avidya”

Taittiriya Upanishad :

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।
आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।
अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।
ओषधीभ्योऽन्नम् । अन्नात् पुरुषः ॥ २ ॥

tasmādvā etasmādātmana ākāśaḥ sambhūtaḥ |
ākāśādvāyuḥ | vāyoragniḥ | agnerāpaḥ |
adbhyaḥ pṛthivī | pṛthivyā oṣadhayaḥ |
oṣadhībhyo'nnam | annāt puruṣaḥ ॥ 2 ॥

From that (Which is) this Atman, is space born; from Akasa, air; from air, Fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [2 - 1 - 2]

Upadana Karanam for :

- Akasha - Atma
- Vayu - Akasha
- Agni - Vayu
- Apaha Prithvi - Agni Apaha
- Moola Avidya not Karanam in Sruti

i) :

| Jagrat | Svapna |
|---|--|
| <p>i) Many Upadana Karanams</p> <ul style="list-style-type: none">- Panchabuta Utpatti, not Avidya utpatti- Krama and time discussed in Sruti <p>ii) I am born in Jagrat Prapancha</p> | <p>i) One Upadana Karanam</p> <ul style="list-style-type: none">- Avidya of waker <p>ii) Svapna Prapancha born in me waker</p> |

From Sukshma → Upadana Karanam :

- **Sukshma Prapancha, Shariram**

From Sthula Butas :

- **Sthula Shariram, Prapancha**

Sukshma Butas :

- **By Panchakaranam ($1/2 + 1/8 + 1/8 + 1/8 + 1/8$)**
- **Sthula Butas**
- **Apaurusheya Shastra Pramanam = Sruti**

- Later time I was born in Jagrat Prapancha

DSV :

- Jagrat Avastha Exists
- Only when I am in my Jagrat Avastha

SDV :

- In Jagrat Prapancha I come to exist one day

DSV :

- Jagrat Doesn't exist before I have Jagrat Avastha
- When I go to sleep, there is no Jagrat Prapancha
- This is Crucial Difference between SDV and DSV

Jagrat :

- Bhagawan Creates Akasha, Vayu....

Chandogyo Upanishad :

- Trivuth Karanam
- Upalakshana Pramanam for Panchikaranam
- Panchikaranam talked in Sruti
- **Brahmandam came before my Jagrat Avastha**
- All Vedic Srishti Vakyams become Apramanam if DSV is valid
- This is how SDV Argues

SDV : Therefore :

| Svapna | Jagrat |
|---|--|
| <ul style="list-style-type: none">- Jiva Srishti- Pratibhasikam- Directly created by Avidya | <ul style="list-style-type: none">- Ishvara Srishti Originally- Vyavaharikam- Each Padartha has respective Upadana Karanam |

- SDV forgets Jiva = Ishvara in Mahavakyam
- SDV holds to Jiva - Ishvara Bheda

यस्मात् सर्वेषां स्वाप्नपदार्था- नामेकैवाविद्योपादानं भवति तस्मात् स्वाप्नपदार्थानां तज्ज्ञानानां च युगपदे- वैकस्या अविद्यायाः सकाशादुत्पत्तिः सम्भवेत् । जाग्रत्पदार्थास्तु स्वोत्पत्तेः प्राग्विद्यमानेभ्यो भिन्नभिन्नेभस्तेभ्यस्तेभ्यः स्वस्वोपादानकारणविशेषेभ्य उत्पद्य स्वस्वोपादानकारणेषु विलीयन्ते । घटादिजाग्रत्पदार्थोत्पत्तेः पूर्वं नाशादूर्ध्वं च मृत्पिण्डादिरूपोपादानकारणानि वर्तन्ते । एवं जाग्रत्पदार्थाः केचन स्वल्प- कालावस्थायिनः केचन स्थिरकालावस्थायिनो यथोचितं परस्परं कार्यकारणभाव- मापन्नाश्च वर्तन्ते । न तथा स्वाप्नपदार्था इति जाग्रत्स्वप्नयोः साम्यं न युज्यते इति चेत् ।

DSV :

- 3 Differences between Jagrat and Svapna.

| Jagrat | Svapna |
|--|---|
| i) Born out of Moola Avidya Directly ii) Has Gradation on Arrival iii) When objects perish they resolve into their respective Karanams | i) Indirectly born out of Moola Avidya ii) No Gradation on Arrival iii) Padarthas perishes in me only - I am Upadana Karanam |

3 Bhedas

Utpatti Bheda

Pralaya Bheda

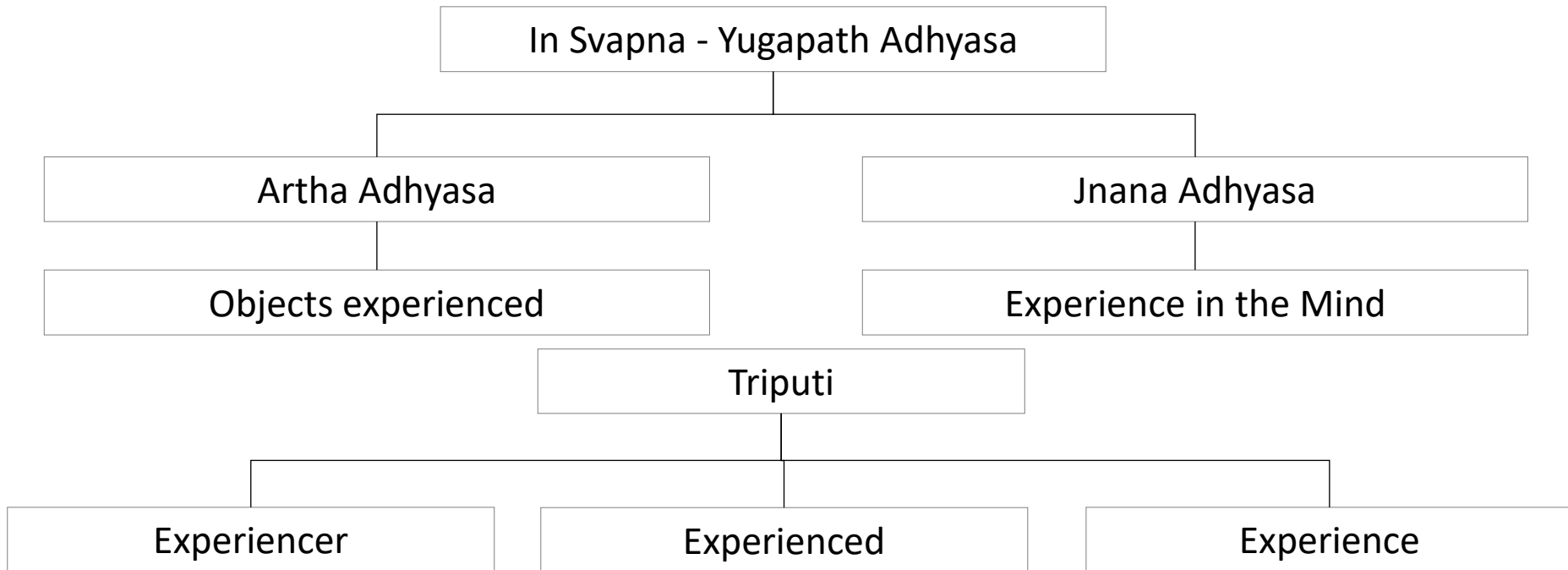
Krama - Akrama Bheda

| Jagrat | Svapna |
|--|---|
| i) Krama Asti ii) Originates w.r.t Respective causes iii) Resolves into respective cause | i) Krama Nasti Akrama Asmi ii) One cause - waker iii) Resolves into - waker |

- Therefore, can't equate Jagrat and Svapna

Dream Objects :

- Moola Avidya = Parinami Upadana Karanam
= Ignorance of waker



- Svapna Prapancha Resolves into one Waker.
- Simultaneously rise and Resolve in Svapna Avastha.

Dream objects and experience -
Yugapath

Is there

Not there

Utpatti

Nasha

Jagrat

Objects exists before I wake-up

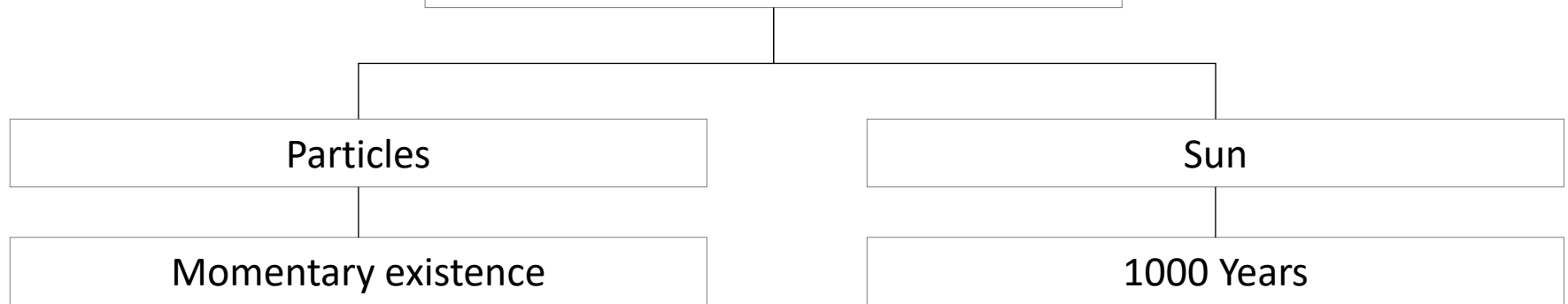
I experience later

- Artha Adhyasa and Jnana Adhyasa not Simultaneous
- Objects exist before my arrival into Jagrat Avastha
- Every object, being product of its own cause
- Jagrat is unlike Svapna Padartha
- Bedroom built long Ago brick by brick by my Sweat...
- **Date of birth, Origination of all beings in Jagrat Different**
- They have Respective Vishesha Asadharana Karanam
- Respective causes, resolve not into me the observer but go to Respective causes.

• **Swapna Padarthas come to me the Vivarta Upadana Karanam the Waker.**

- Pot Originates, exist and Resolves into Clay
- Never Originates from me nor does it come back to me even though my Brain is made of clay.

Wakers Objects in Jagrat



- It has Ajnaata Satta, continues to exist when not experienced by individual in Jagrat Avastha
- Born with respective Karanam
- Before Big Bang no stars or planetary system
- Swapna Prapancha can't be compared to Jagrat Prapancha comparison is meaningless logic less.

SDV :

- I have Shruti support also - Taittiriya - Etasmat...

DSV :

- You are committing double standard Blunder

- You must come out of this blunder to understand DSV
- Study Swapna only as Swapna waker, don't study as Jagrat waker

• w.r.t. each standpoint they have continuity and Karanam

- Parent and baby elephant in Swapna have cause, continuity
- Both have ETU, Experiencability, transactability, utility
- Both talk of Jagrat Prapancha
- Srishti Karta not me in Jagrat, but Ishvara

• Dreamer also has his own Ishvara in dream world not Jagrat Ishvara

- Dreamer in dream will not call it Jiva Srishti
- Ishvara Paroksha for dreamer also
- I am Jiva, this is Jagat, there is Paroksha Ishvara
- Ishvara not in the dreaming universe

After DSV, should I go to temple? Confusion will go away :

- Jagrat is similar to Swapna
- Avoid double standard
- For dreamer, dream pot not projected by him
- Potter made dream pot in dream
- SrishtiPrakaranam different in TSV and DSV.

Revision 281 :

एवं जाग्रत्पदार्थाः केचन स्वल्प-कालावस्थायिनः केचन स्थिरकालावस्थायिनो यथोचितं परस्परं कार्यकारणभाव-मापन्नाश्च वर्तन्ते । न तथा स्वाप्नपदार्था इति जाग्रत्स्वप्नयोः साम्यं न युज्यते इति चेत् ।

- ND answers last few objections of SDV

TSV - Purva Paksha :

- There is difference between Jagrat and Swapna ND refutes.

DSV :

- This Prakriya not easy to Swallow
- Seeker can hold to TSV for Moksha

In TSV :

| Jagrat | Swapna |
|---|--|
| <ul style="list-style-type: none">- Higher Reality- Vyavaharikam | <ul style="list-style-type: none">- Lower Reality- One Mithya- Pratibhasikam |

In DSV :

- Both Pratibhasikam, both Mithya, 2 Mithya.
- DSV is option available to accept or not, our Choice.

ND Says :

- Must drop TSV, compulsory - No option
- DSV alone correct and will give moksha

Argument of TSV :

Svapna :

- Many objects
- Eka Karana butam, one observer cause
- Observed = Effect our one cause
- No mutual cause - Effect relationship
- No Karana - Karya Sambandha
- All objects and beings born of Waker
- Waker projects all of them

Jagrat :

- See many objects, Persons - Cause - Effect mutual relationship
- Kanakabhishekam - 4 Sons seen, 4 Generations seen
- Not product of my observation as an individual
- Before, during, after observation products and beings exist.

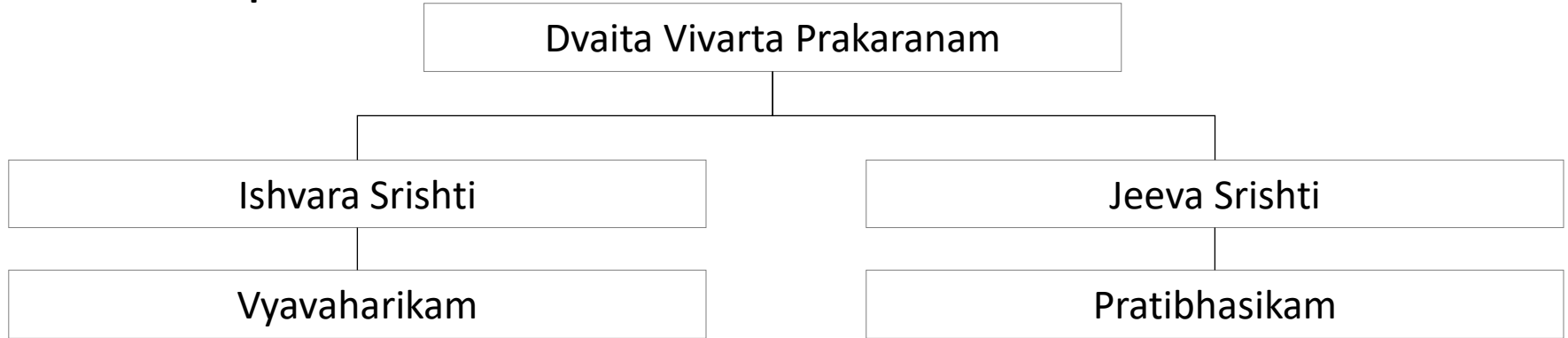
Shastra also proves :

- Akasha - Vayu - Agni - Jalam - Prithvi

- 13.7 Billion years ago - Big bang
- I am now observer of Jagrat Universe
- I am not Karanam of Jagrat Prapancha Appearances

| Jagrat | Svapna |
|---|--|
| <ul style="list-style-type: none"> - Ishvara Srishti - Vyavaharikam | <ul style="list-style-type: none"> - Jeeva Srishti - Pratibhasikam |

Panchadasi - Chapter 4 :



- Veda - Srishti Pramana Vakyams also prove TSV

TSV Asks :

- How you can negate Shruti?

i) 1st Argument of TSV :

- Pratyabingya Pramanam - Re-cognition of same Jagrat Prapancha everyday but not Svapna Prapancha.
- Vyavharikam and Pratibhasikam different, Prakrutaya - Naturally
- Paurusheya Anubhava, Pramanam.

ii) 2nd Argument of TSV :

- More powerful - Apaurusheya Pramanam, Veda Pramanam.
- TSV question DSV
- What is Answer by DSV.

Topic 339 (Very Important) :

(३३९) जाग्रत्स्वप्नयोः साम्यसमर्थनम् – नैष दोषः । जाग्रत्पदार्थेष्विव स्वाप्नपदार्थेष्वपि कार्यकारणताप्रतीति-रस्ति । ‘मदीया गौर्वत्समजनयत् । मम जाया पुत्रमसूत’ इति स्वप्नो नैसर्गिकः । तत्र युगपदेवोत्पद्यमानेषु स्वाप्नपदार्थेषु गोजायादीनां बहुकाल-स्थायिता कारणता च प्रतीयते । वत्सपुत्रादीनां तु पश्चाद्भाविता कार्यता च प्रतिभासते । दृष्टिसमये समकाले एवोत्पन्नानां तेषां मध्ये नैवास्ति वस्तुतः पूर्वपश्चात्कालता परस्परं कार्यकारणता वा । गोर्वत्सस्य च तथैव जायायाः पुत्रस्य चाविद्यैव साक्षादुपादानम् ।

ND : Uniform reply :

- In Difference - You are applying double Standard.

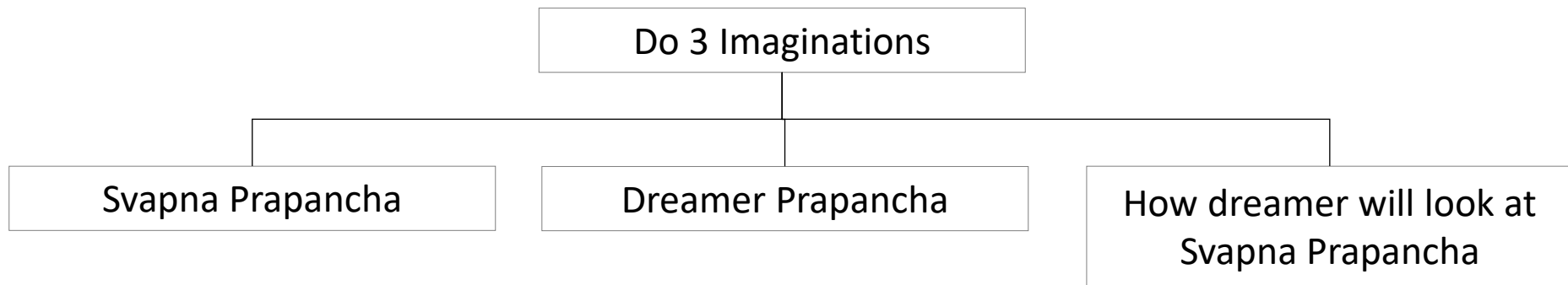
Studying

Vedanta in Jagrat Avastha

Svapna Study also as a Waker

- This is a Habitual Approach, get out of this.
- Learn to Look at Svapna from Dreamers Standpoint, require imagination.
- Don't go to Dream in the Class

- **As waker, imagine Svapna w.r.t Dreamer**



- Dreamer experiences Swapna as his own waking Jagrat Avastha

Dreamer effortlessly will say :

- Baby elephant produced by mother elephant
- Dreamer sees several Karana and Karya Padarthas and their Sambandhas as real
- Many causes - Effects
- All have different - Parents but are projected by one Maya - Moola avidya shakti.

They have mutual Karya - Karana Sambandha

- After waking up, we say all have one Karanam
- May you become super waker

| ??? | After Vedas |
|---|---|
| I am Jiva with Karana Shariram Abhimanam | I am Super Jiva - Waker - Ishvara with Karana Prapancha Abhimanam |

- **Switch over to Karana Prapancha Abhimana**
- **Both identification are done by one Chaitanyam only**

- In Ishvara Srishti Chaitanyam (Seer) is same
- In Jiva Srishti also Chaitanyam (Seer) is same –
- Seer = Chit, Being = Sat
- Sat = Chit

• **Prajna Jiva Chaitanyam Sakshi merges into Ishvara Chaitanyam Sakshi**

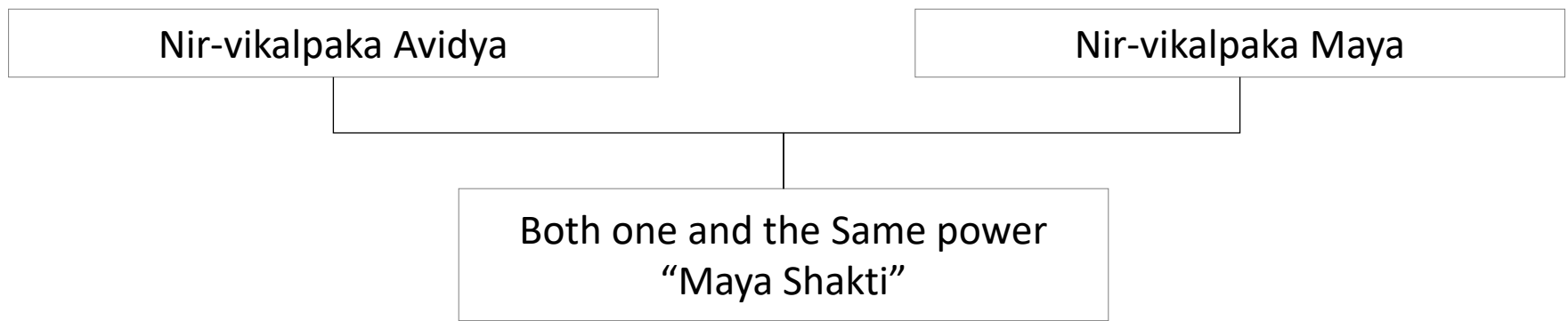
- Shift attention from Jiva - Ishvara Bheda to Jiva - Ishvara Abheda

• **You become super waker and become Ishvara and say - I am the Karanam of everything**

- I - Prajna am no more Prajna on waking to my higher nature of being one with Ishvara (Brahman)
- After identification of Jiva with Ishvara only one Brahman - Pure Chaitanyam - Nirvikalpam remains

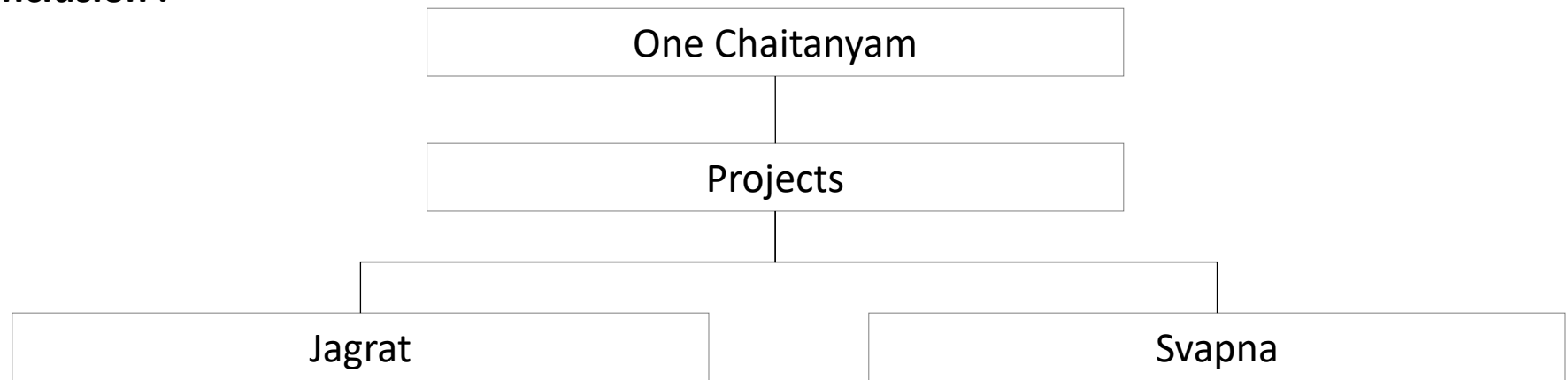
| Jeeva Avidya | Ishvara Maya at Causal Level |
|---|---|
| <ul style="list-style-type: none"> - At Individual Causal Level - Projects Swapna Prapancha with Chaitanyam | <ul style="list-style-type: none"> - Projects Jagrat Prapancha with Chaitanyam |

- Avidya and Maya at the Causal level, there is no difference in Srishti Drishti Vada.



- Upadana Karanam = Eka Chaitanyam for Maya
- Don't get lost in Parinami Upadana Karanam, come to one Vivarta upadana Karanam.

Conclusion :

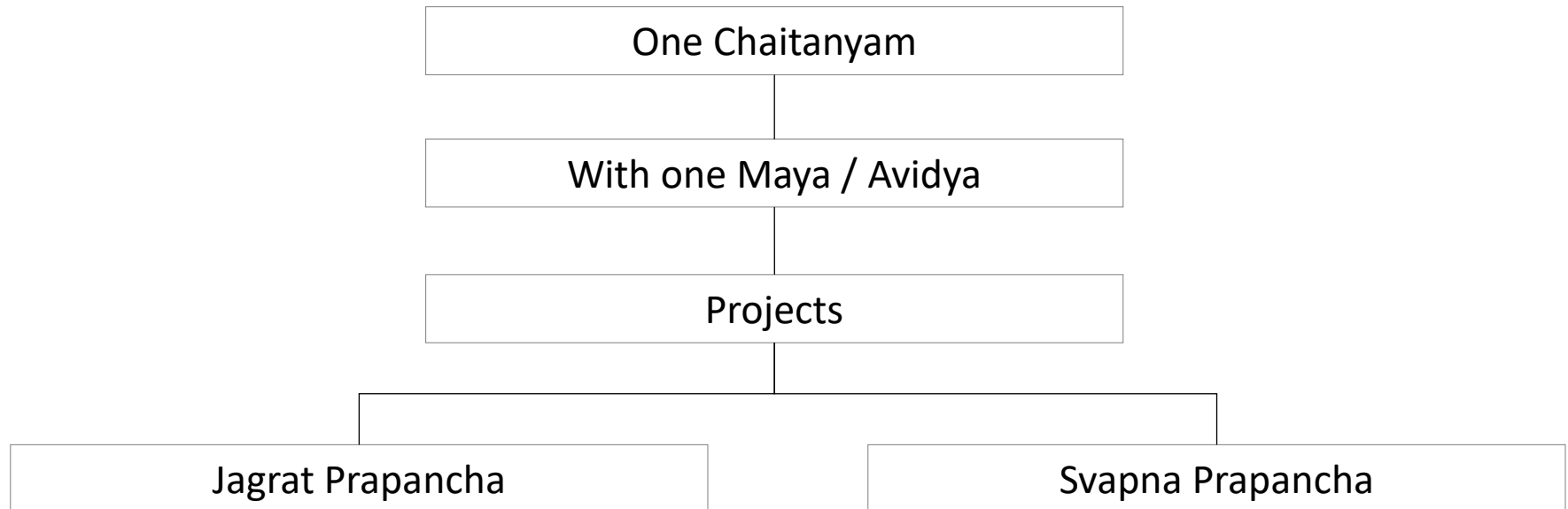


- **If you differentiate Avidya and Maya Upadhis, you will have to say I Project Jagrat Prapancha through Maya Upadhi**
- **I Project Svapna Prapancha through Avidya upadhi**
- I alone Project both through 2 Upadhis - Avidya and Maya

- **2 - Powers I - Pure Chaitanyam possess**

In DSV :

- I Say at causal level, in Avidya and Maya there is no Difference
- Both Nirvikalpam, both are just one entity



- Prapanchas don't have Karya Karana Sambandha but are appearing to be connected because of Maya Shakti
- This is the reality, truth

How are they Projected? Simultaneously :

| Experience is there | Objects are there |
|---|---|
| <ul style="list-style-type: none">- Jnana Adhyasa- Experience ends in Each Avastha | <ul style="list-style-type: none">- Artha Adhyasa- Objects end in each Avastha |

- Artha Adhyasa and Jnana Adhyasa both Simultaneously Originate and Resolve
- This is story of Jagrat and Svapna
- I Sleep, no Svapna Anubhava nor the Prapancha, no Jagrat Anubhava nor the Prapancha
- During Sleep I am not individual Sleeper, I am Ishvara myself
- During Sleep I am called Pragnya
- Pragnya is equated to Ishvara in Mandukya Upanishad :

एष सर्वेश्वरः एष सर्वज्ञ एषोऽन्तर्याम्येष योनिः
सर्वस्य प्रभवः प्रलयस्तथा हि भूतानाम् ॥ ६ ॥

eṣa sarveśvaraḥ eṣa sarvajña eṣo'ntaryāmyeṣa yonih
sarvasya prabhavāpyayau hi bhūtānām || 6 ||

This is the lord of all, this is the knower of all, this is the inner controller, this is the source of all. And, this is that from which all things Originate and in which they finally dissolve themselves. [Mantra 6]

In DSV :

- Sleeper and Ishvara are one and the same
- Every sleep = Pralaya

In TSV :

- Sleep called Layaha
- Pralaya = Total resolution much later

DSV :

- Sleep = Pralayam Daily I am creating new Jagrat Prapancha
- Daily I resolve Jagrat Prapancha
- In sleep I am not individual sleeper
- I am Ishvara with Moola avidya Maya
- May you look at Swapna through dreamer's angle
- In dream objects, there is Pratiti - Appearance of mutual Cause - Effect relationship
- Do imagination to avoid double standard

Imagine :

- How dreamer will experience Swapna Prapancha
- DSV is successful if your imagination is complete
- If you can do 3 imaginations, hold to DSV otherwise TSV
- Imagination no. 3 - Karya - Karana Pratiti asti - Relationship is an appearance in Maya Shakti
- Dialogue between dreamer and his neighbour imagined.

| Dreamer | Neighbour |
|---|--|
| <ul style="list-style-type: none">- My low gave birth to baby- Will not say I projected as cow and its baby- Mother baby relationship exists in Dream | <ul style="list-style-type: none">- My wife gave birth to a baby |

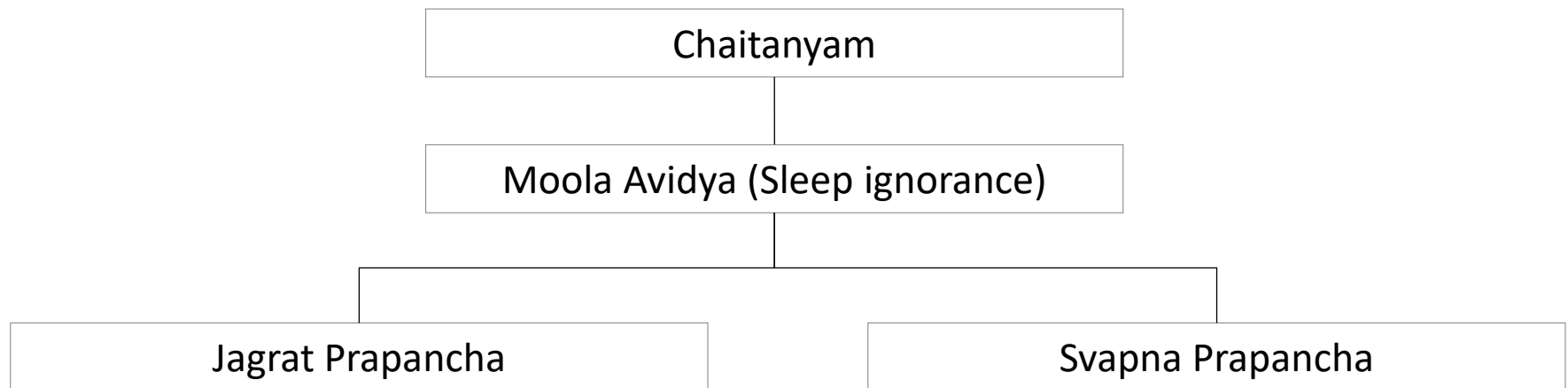
- Same Triputi exists in Jagrat also
- One Moola Avidya - Sleep - Agyana State can do both projections.

Imagine :

- Dreamer in Dream meditates on Triputi
- 3 Imaginations are Support for SDV
- Dream is Naisargika, Natural, Svabavika
- Among various Objects in Dream, which are Simultaneously projected, there is a Cause - Effect relationship because of Moola Avidya
- Dream not mental Projection, it is Mental projection in TSV

In DSV :

- Dream is Projection of Moola Avidya only



- Mother - Cow has longer Duration in Dream
- Time space Objects, cause Effect, sense organs, Triputi exists in dream and Jagrat, Distinctly experienced, both Pratibhasikam.

- On Waking-up we say, thought disturbances, Spandanam.

Dakshinamurthy Stotram :

नानाच्छिद्र घटोदर स्थित महादीप प्रभाभास्वरं
ज्ञानं यस्य तु चक्षुरादिकरण द्वारा बहिः स्पन्दते ।
जानामीति तमेव भान्तमनुभात्येतत्समस्तं जगत्
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षणामूर्तये ॥ ४ ॥

nānācchidra ghaṭodara sthita mahādīpa prabhābhāsvaram
jñānam yasya tu cakṣurādikaraṇa dvārā bahiḥ spandate |
jānāmīti tameva bhāntamanubhātyetatsamastam jagat
tasmai śrī gurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 4 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) As the Light of a Great Lamp Situated Inside a Pitcher having Many Holes, Shine Outwards, similarly, the Knowledge of That Only (i.e. Atman) Throb Outwards through our Eyes and Other Sense Organs, "I Know", He Alone Shining (i.e Atman), This Entire World Shines.. Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 4]

- Dream Pramata uses Vritti, it goes out to sense objects, vritti Vyapti, Phala Vyapti, Swapna Anubhava takes Place in Dream.
- Wake-up... all is one Avidya Vritti only

| In Jagrat | In Atma |
|---------------------------------------|---------------------------------------|
| Realise Dream is one Avidya Vritti | Realise waking was one maya Vritti |

- Former time, Later time, Projected at one time in Jagrat and Swapna Respectively.

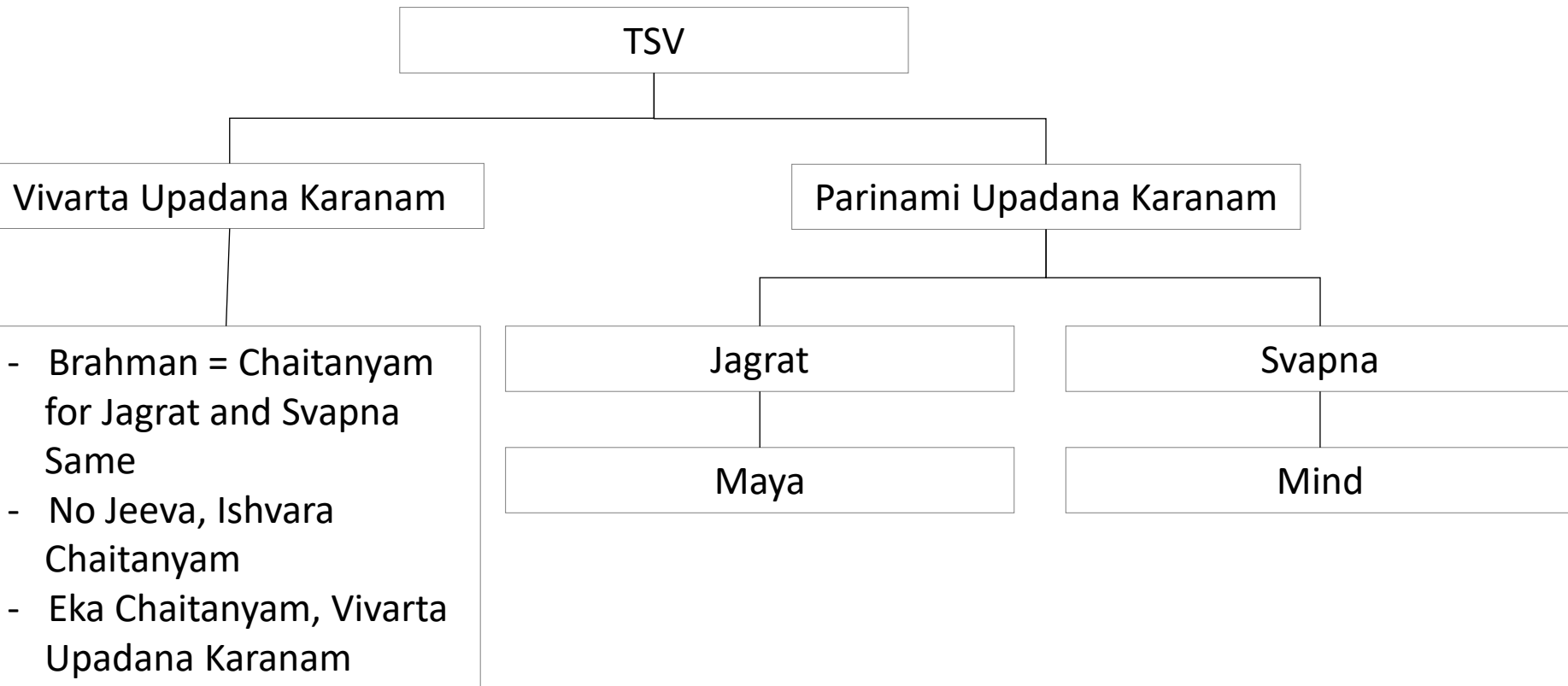
- Both past time and future time Projected in One time
- They all appear at Moment of dreaming as Grandfather, father, daughter, Surya...
Sama kala Eva Pratiyate...

• **There is no past, present, future time at all in DSV**

- Don't have mutual relationship also

• **All objects of dream including time-space relationships have one Karanam**

- Avidya Sakshat Parinami Upadana Karanam.



DSV :

- Vivarta and Parinami Upadana Karanam is one
- **No Sattva, Rajas, Tamas difference in Moola Avidya = Sleep**
- In Jagrat, Svapna, Sattva / Rajas / Tamas is there, Parinami Maya
- Sleep = Parinami Upadana, Karanam = Maya = Moola Avidya = Projects Bheda in Jagrat, Svapna
- Sakshat Parinami Upadana Karanam for Svapna is Moola Avidya...
- This is Story of Svapna Prapancha
- Practice 3 fold imagination meditation of Svapna Prapancha
- Separate Consciousness from Moola Avidya - Vivarta upadana Karanam

Extend 3 Fold principle Meditation to Jagrat then can Say : Kaivalyo Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।

मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvam pratiṣṭhitam ।

mayi sarvam layam yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

- **I am the Vivarta Upadana Karanam, Chaitanyam, for both Jagrat and Svapna.**
- **My moola Avidya (Power) alone is Parinami upadana Karanam for Jagrat Prapancha and Svapna Prapancha.**

I Generate

Artha Adhyasa

Jnana Adhyasa

Objects and beings

Experience, Anubhava

- I fold both Prapanchas in Sushupti
- In Sushupti I am not Jiva but I am Ishvara

Pramanam : Mandukya Upanishad :

यत्र सुप्तो न कञ्चन कामं कामयते
न कञ्चन स्वप्नं पश्यति तत्सुषुप्तम् ।
सुषुप्तस्थान एकीभूतः प्रज्ञानघन
एवाऽऽनन्दमयो ह्यानन्दभुक् चेतोमुखः
प्राज्ञस्तृतीयः पादः ॥ ५ ॥

yatra supto na kañcana kāmam kāmayate
na kañcana svapnam paśyati tatsuṣuptam |
suṣuptasthāna ekībhūtaḥ prajñānaghana
evā'nandamayo hyānandabhuk cetomukhaḥ
prājñastṛtīyaḥ pādaḥ || 5 ||

That is the state of deep-sleep wherein the sleeper does not desire any objects, nor does he see any dream. The third quarter (Pada) is the Prajna whose sphere is deep-sleep, in whom all (Experiences) become unified or undifferentiated, who is verily a homogeneous mass of Consciousness entire, who is full of bliss, who is indeed an enjoyer of bliss and who is the very gateway for the projection of consciousness into the other two Planes of Consciousness the dream and the waking. [Mantra 5]

- In Sleep, one resolves everything, he becomes Sleeper

Mandukya Upanishad :

एष सर्वेश्वरः एष सर्वज्ञ एषोऽन्तर्याम्येष योनिः
सर्वस्य प्रभवः प्रलयस्तथा हि भूतानाम् ॥ ६ ॥

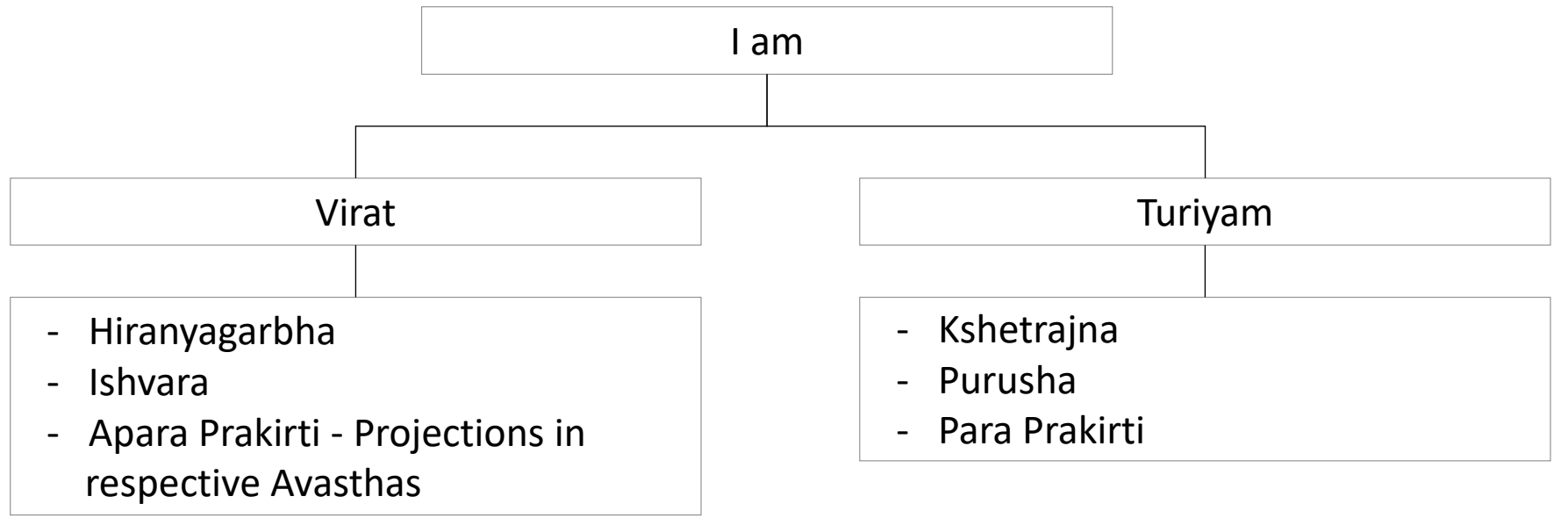
eṣa sarveśvaraḥ eṣa sarvajña eṣo'ntaryāmyeṣa yoniḥ
sarvasya prabhavāpyayau hi bhūtānām || 6 ||

This is the lord of all, this is the knower of all, this is the inner controller, this is the source of all. And, this is that from which all things Originate and in which they finally dissolve themselves. [Mantra 6]

- This Sleeper is not Jiva Sleeper
- Esha sarveshvara, Sarvajnyaha, Esha Antaryami, Prabhava Api Butanam, both Jagrat and Swapna Prapancha

In DSV :

- **Every time I sleep, I am Ishvara**
- I become Virat in Jagrat Prapancha (Cosmic Person with form)
- I become Hiranyagarbha in Swapna
- I resolve both Virat form and Hiranyagarbha in Ishvara - Moola - Avidya - Maya

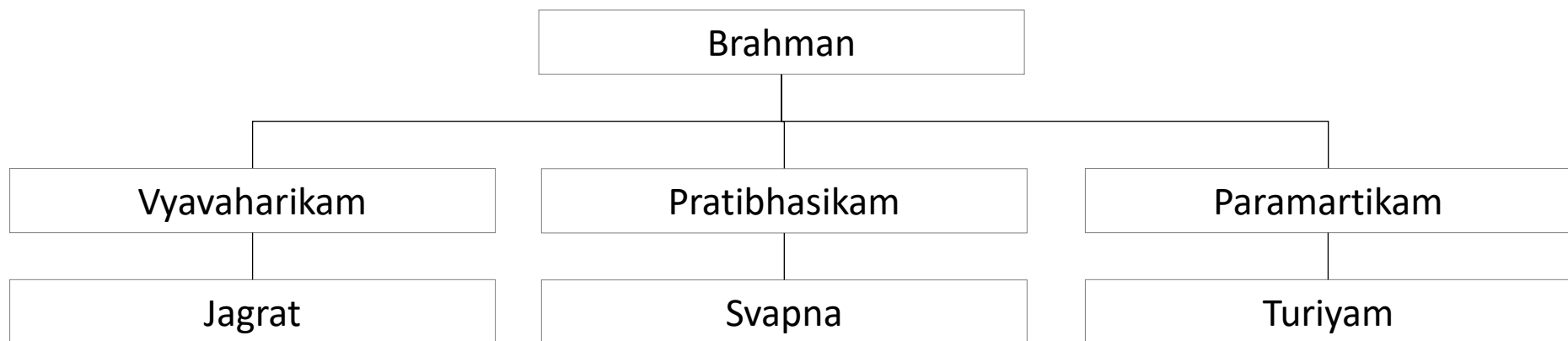


- Extend same Pattern of Dream to Vishwa, Teijasa, Pragnya lower order Jagrat.

एवमेव जाग्रदशायामपि केचन पदार्था अधिककालस्थायिनो ज्यायांसः कारणरूपा इति, केचन पदार्था अल्पकाल-स्थायितनो यवीयांसः कार्यरूपा इति च स्वप्ने इव प्रतिभान्ति । परमार्थतस्तु न कोऽपि पदार्थः कस्यचिदपि पदार्थस्य कारणभावं वा कार्यभावं वा भजते । किन्त्वविद्यैव ते ते पदार्थास्तथा तथा प्रतिभान्ति । तस्मात्स्वप्न इव जाग्रदपि साक्षादविद्याकार्यमेव ।

- You can Meditate vertically.

| Junior Student | Senior Student |
|--|--|
| i) Vishwa, Teijasa, Pragnya, Jeeva Sakshi, Turiyam : | ii) Brahman : <ul style="list-style-type: none"> - Ishvara = Moola Avidya = maya - Projects Jagrat - Project Swapna - Resolve both into my Maya (Parinami Upadana Karanam Matter Principle) - Parinami Upadana Karanam Chaitanyam |



iii) Ohmkara Meditation : Horizontal Resolution :

- A (Vishwa) → V (Virat) → Resolve waking State (Gross State - A-matra)
- T (Teijasa) → H (Hiranyagarbha) → Resolve dream State (Subtle State - U-matra)
- P (Prajna) → I (Ishvara) → Resolve Sleep State (Causal State, M-matra)

d) :

| Prajna - Vertical Resolution | Antaryami - Vertical Resolution |
|------------------------------|---------------------------------|
| Jeeva Sakshi | Ishvara Sakshi |

- Dream idea repeated for Jagrat also
- In Waking, Certain objects seem to be existing for Longer time, therefore Vruddaha - Older.

| Older | Younger |
|---|--|
| <ul style="list-style-type: none"> - Karanam - Exist for Short Duration | <ul style="list-style-type: none"> - karyam |

Jagrat is Dream no. 2 :

- Both Dreamer and waker - Wakers in respective Avasthas
- **All people in the world are in dream No. 1 or dream No. 2**
- Who is the real waker then?
- Jnani alone woken up in Vedanta to his real, Absolute, changeless Nature

Mandukya Upanishad :

अनादिमायया सुप्तो यदा जीवः प्रबुध्यते ।

अजमनिद्रमस्वप्नमद्वैतं बुध्यते तदा ॥ १६ ॥

anādimāyayā supto yadā jīvaḥ prabudhyate |

ajamanidramasvapnamadvaitam budhyate tadā || 16 ||

When the individual soul sleeping under the influence of the beginningless Maya is awakened, then it realises in itself the birthless, sleepless, dreamless and non-dual (Turiya). [1 - K - 16]

- Only real waker = Jnani
- Jnani not separate from Ishvara
- Jnani experiences Jagrat, understands the truth behind it.

Gita :

ब्रह्मार्पणं ब्रह्म हविः
ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं
ब्रह्मकर्मसमाधिना ॥ ४-२४ ॥

brahmārpaṇam brahma havih
brahmāgnau brahmaṇā hutam |
brahmaiva tēna gantavyam
brahma karma samādhinā ||4-24||

Brahman is the oblation; Brahman is the clarified butter, and so on, constituting the offerings; by Brahman is the oblation poured into the fire of Brahman; Brahman verily, shall be reached by him who always sees Brahman in all actions. [Chapter 4 – Verse 24]

- Sarva Brahma Mayam Jagat.

Gita :

या निशा सर्वभूतानां
तस्यां जागर्ति संयमी ।
यस्यां जाग्रति भूतानि
सा निशा पश्यतो मुनेः ॥ २-६९ ॥

yā niśā sarvabhūtānām
tasyām jāgarti saṁyamī |
yasyām jāgrati bhūtāni
sā niśā paśyatō munēḥ || 2-69 ||

That, which is night to all beings, in that the self-controlled man keeps awake; where all beings are awake, that is the night for the Sage (Muni) who sees. [Chapter 2 – Verse 69]

- Jnani alone real waker
- No. 2 Objects ever have Karya Karana Sambandha
- Avidya - Maya is cause
- I Project object and Karanam status both in dream and Jagrat
- Jagrat and Sapna are both projections of moola avidya

ND :

- Has not yet answered Shruti statements of Karanam - Karyam

Taittiriya Upanishad :

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।
आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।
अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।
ओषधीभ्योऽन्नम् । अन्नात् पुरुषः ॥ २ ॥

tasmādvā etasmādātmana ākāśaḥ sambhūtaḥ |
ākāśādvāyuḥ | vāyoragniḥ | agnerāpaḥ |
adbhyaḥ pṛthivī | pṛthivyā oṣadhayaḥ |
oṣadhībhyo'nnam | annāt puruṣaḥ ॥ 2 ॥

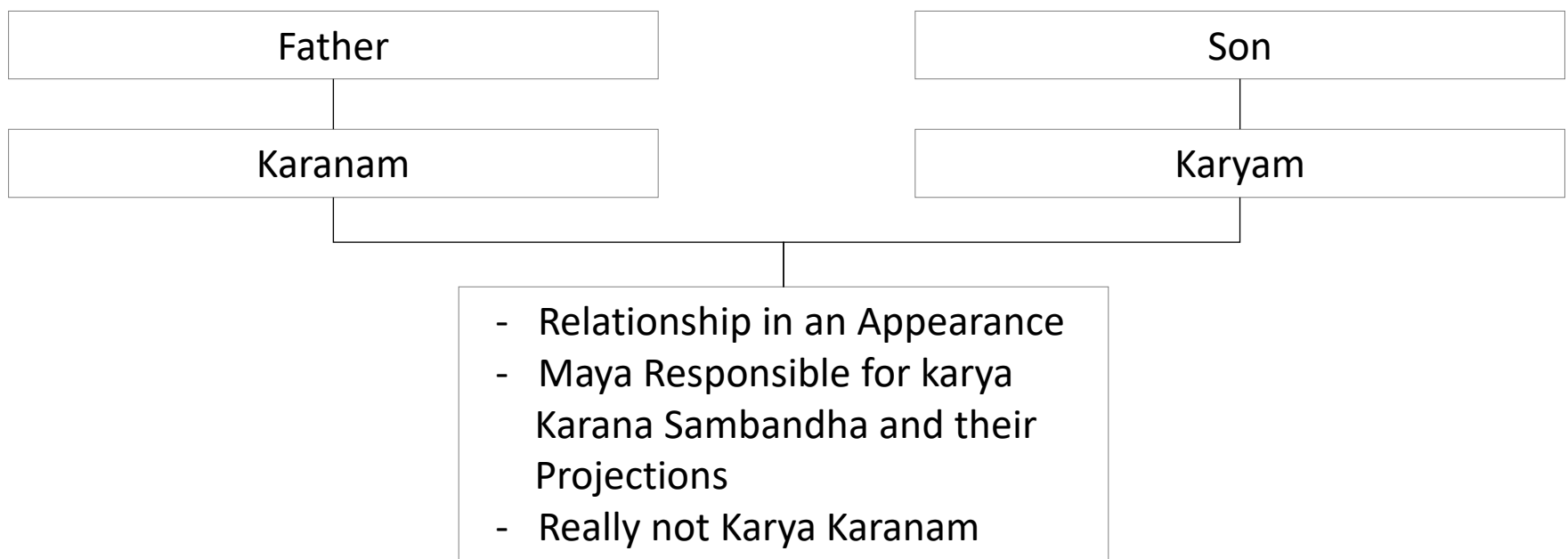
From that (Which is) this Atman, is space born; from Akasa, air; from air, Fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [2 - 1 - 2]

Revision 283 : Topic 339 :

- ND Making final remarks of DSV.

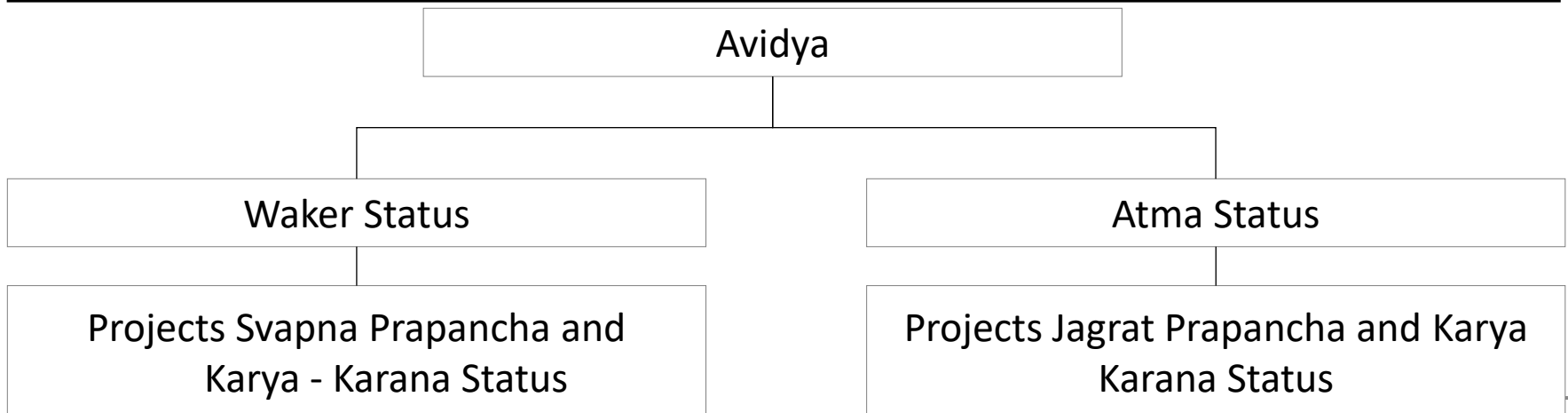
Question of SDV - Srishti Drishti Vada :

- Like in Svapna, in Jagrat, I Chaitanyam through Moola Avidya am responsible for every Jagrat Padartha.



- Father projected by Chaitanyam Plus Avidya
- Daughter Projected by Chaitanyam Plus Avidya
- Karya - Karana - Sambandha also projected by Chaitanyam Plus Avidya

• All 3 - Father - Daughter - Karya - Karana States are Projected by one Chaitanyam Plus one Avidya like in Svapna.



- No object, being has Karya - Karana Sambandha when Chaitanyam is realized as their Adhishtanam.
 - I have no Sambandha with any object, being in creation as pure Chaitanyam
- **All are Maya projections, not mental projections**
 - **Mind itself is a projection in Drishti Srishti Vada**
 - **Both mind, Karya - Karana - Sambandha are simultaneously projected by one moola avidya**
 - **This is Drishti Srishti Vada**

Question of Trivida Satta Vada :

- How Srishti Vakyam talk about Karya - Karana - Sambandha between Akasha - Vayu - Agni - Jalam - Prithvi - Oshadi Annam - Shariram
- Have Paraspara - Karya - Karana - Sambandha
- How can DSV Contradict Shruti Pramanam
- Shruti talks Paraspara Karya Karana Sambandha

1st First objection of SDV :

- Pratyabhijna contradiction

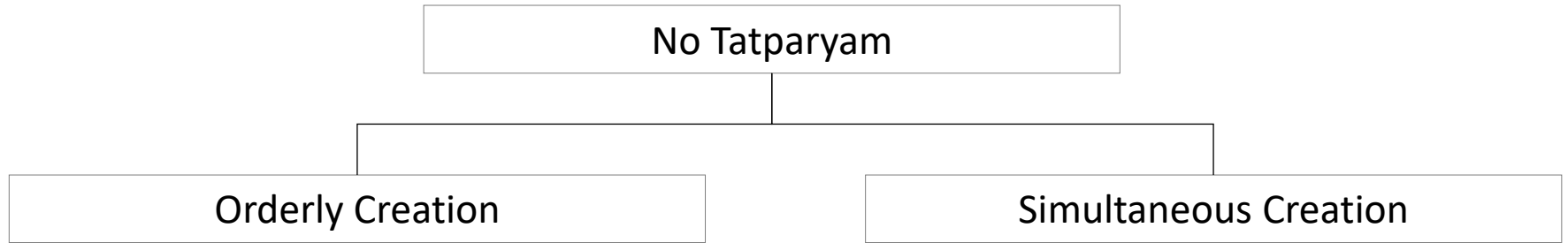
Answer :

- Pratyabhijna not Prama but Bramaha because it is projection of the mind
- Now 2nd Objection answered ND

Topic 340 :

(३४०) सृष्टिश्रुतीनां लयचिन्तनद्वाराद्वैते तात्पर्यम् – सृष्टिक्रमप्रतिपादकश्रुतीनां न सृष्टौ तात्पर्यम्, किन्तु ब्रह्मणोऽद्वितीयत्व- बोधने एव । सर्वे पदार्थाः परमात्मन एव जायन्ते इति तद्विवर्तभूता एव । यद्यद्विवर्तभूतं तत्तत्स्वरूपमेव भवति, न ततोऽतिरिच्यते । अतो नामरूपात्मकः सकलः प्रपञ्चो ब्रह्माव्यतिरिक्ततया ब्रह्मैवेतीममर्थं बोधयितुमेव सृष्टिश्रुतिः प्रवृत्ता नान्यत्प्रयोजनमस्ति सृष्टिश्रुतेः ।

- Even though Shruti talks of orderly creation, Shruti's Tatparyam, intention is not to discuss creation.



- Creation is temporarily introduced as Adhyaropa Prakaranam.
- Later, introduced creation is Negated.
- After negation, Adhishtana Chaitanyam is left behind
- Tatparyam is in Advaita Bodhanam not in Dvaita Srishti.
- This topic discussed before in Topic 254 (Page 148 and 149 original Text)

Question :

- Creation happens simultaneously or gradually?
- No Tatparyam at all in an orderly creation

Question :

- If no Tatparyam why creation discussed in Brahma Sutra
- Presentation of order in of creation in different Upanishads
- Why Vyasa presents order in creation in Brahma Sutra?

ND :

- Creation mentioned for Mandah and Madhyama Adhikari for Uttama no order.
- One can use creation order in Nididhyasanam
- Resolve creation in order
- Creation mentioned in Panchikaranam Vartikam by Shankara

Special Meditation :

i) Resolve all Jagat into Prithvi - Jalam - Agni - Vayu - Akasha Gradual Resolution for Madhyama

Uttama :

- By Anirvachaniya Khyati and Swapna Drishtanta, Uttama negates entire universe
- **Jagrat Prapancha - Mithya, Drishayatvat, Swapna vatu**
- Krama for Laya Chintanam Dhyanam.

Rama Gita :

- Pravilapana Dhyanam - Gradual resolution of Universe
- Krama Tatparyam Nasti

How to Practice laya Chintanam (Page 180 - Original Text) :

- Take help of Omkara

- **A-Kara**
- **U-Kara**
- **Ma-Kara**
- **Turiyam**

Parallely :

- Vishwa Virat Resolved into
- Teijasa Hiranyagarbha
- Pragnya - Antaryami, Ishvara
- God is Swallowed
- Antaryami Ishvara resolved into Turiyam Brahma

Mandukya Upanishad :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतः
प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृश्यमव्यवहार्यमग्राह्यमलक्षणम्
अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतं
चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ 7 ॥

nāntaḥprajñam na bahiḥprajñam nobhayataḥ
prajñam na prajñānaghaṇam na prajñam nāprajñam ।
adr̥śyamavyavahāryamagrāhyamalakṣaṇam
acintyamavyapadeśyamekātmapratyayasāraṁ
prapañcopaśamaṁ śāntaṁ śivamadvaitaṁ
caturthaṁ manyante sa ātmā sa vijñeyaḥ || 7 ||

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness: it is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the self alone, negation of all phenomena, the peaceful, the auspicious and the non-dual. This is what is considered as the fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

- Omkara Pravilapana Dhyana Dvara - Summarised here
- Laya Chintana Dvara Pravilapana - Advaitam Siddhayet

Goal :

- **Come to Advaita Adhishtana Chaitanyam Tatparyam of Sruti**
- Srishti not main message of Upanishad.

Introduce Panchabuta :

- Resolve Panchabuta
- Arrive at Advaita Tattvam

Example :

- Guru Asks Student to get water
- Student Brings 2 things
- Unasked = Cup and Water

Example :

| Adhyaropa | Apavada |
|---|--|
| <ul style="list-style-type: none">- Bringing Disposable Cup and Water | <ul style="list-style-type: none">- Consuming water- Don't consume cup- Throw Away Cup |

Reality :

| Adhyaropa | Apavada |
|---|---|
| <ul style="list-style-type: none">- Nama Rupa Prapancha and Chaitanyam- Cup and Badam Kheer (Milk and badam and Sugar) | <ul style="list-style-type: none">- Drop Nama Rupa- Take Kheer |

| Adhyaropa | Apavada |
|---|---|
| - World Cup (Nama - Rupa) Satchit Ananda | Consume : - Sat (Milk), Chit (Badam), Ananda (Sugar) |

- Because Satchit Ananda can't be directly transferred by teacher to Disciple
- Cup is required to transport Milk

• **Satchit Ananda is Communicated only by Nama - Rupa Prapancha introduction.**

Panchadasi 2nd Chapter :

- Panchabuta Viveka Prakaranam

| Take | Drop |
|-------------------|------------------------|
| Akasha and Isness | Akasha, Consume isness |

Similarly Vayu, Agni, Apaha, Prithvi :

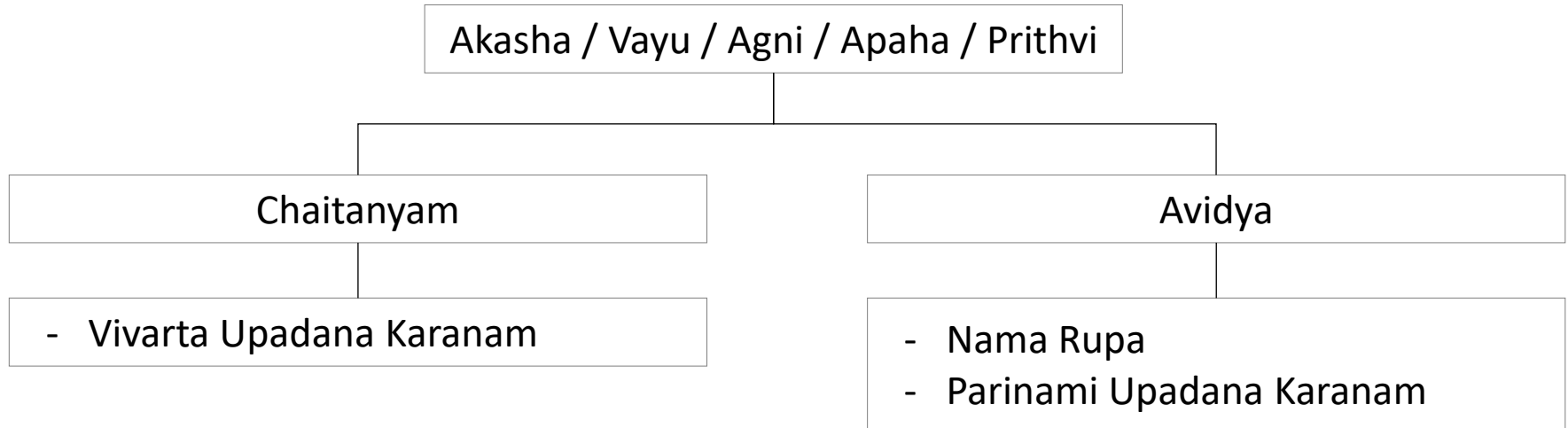
- Consume is-ness, existence of each Buta
- Remove Nama Rupa part of existence, retain is-ness
- Prapancha only a disposable cup, Nama Rupa, Tatparyam Nasti in the Veda
- Brahman Advitiyam = Badam kheer

• **Akasha, Vayu, Agni, Apaha, Prithvi are all born out of Chaitanyam and Avidya**

- Avidya creates confusion

• **Akasha - Vayu have Karya - Karana Sambandha is projection of moola avidya not mind.**

- All born of Paramatma
- It is Paramartha Vivarta Karanam and Parinami Avidya Karyam



- Vayu not Akasha Karyam
- Vayu = Chaitanya Vivartam
- What is Svarupa is 5 Elements?

For Uttama :

- Chaitanya is Svarupa of Vayu

For Madhyama :

- Vayu is born of Akasha
- Akasha is Svarupam of Vayu
- **Like ornament born of gold, gold is Svarupa**
- No ornament separate from gold

For Uttama :

- Gold = Chaitanyam, Vivartam
- Ornament = Chaitanyam, Vivartam
- World = Chaitanyam alone Vivartam, Svarupam
- No world separate from Chaitanyam.

For Madhyama :

- Practice Pravilapana Dhyanam
- Gold = Svarupa of Chain Finally, Chaitanyam is Svarupam, round about route.

Uttama :

- Straight Route
- World is Non-different from Brahman
- Whole creation = Brahman
= Nirguna Chaitanyam

Shruti :

i) Mundak Upanishad :

ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण ।
अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ ११ ॥

Bramai-vedam-amrtam purastad brahma pascad brahma daksinatas-cottarena
adhas-cordhvam ca prasrtam brahmai-vedam visva-midam varistham ॥ 11 ॥

Verily, all this is the Immortal Brahman. He is everywhere – above, below, in front, at the back, on the right, on the left. All this world is indeed the Supreme Brahman. [II – II – 11]

ii) Gita :

ब्रह्मार्पणं ब्रह्म हविः
ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं
ब्रह्मकर्मसमाधिना ॥ ४-२४ ॥

brahmārpaṇam brahma havih
brahmāgnau brahmaṇā hutam |
brahmaiva tēna gantavyam
brahma karma samādhinā ||4-24||

Brahman is the oblation; Brahman is the clarified butter, and so on, constituting the offerings; by Brahman is the oblation poured into the fire of Brahman; Brahman verily, shall be reached by him who always sees Brahman in all actions. [Chapter 4 – Verse 24]

- This is not Ultimate meditation

iii) Chandogyo Upanishad :

- Ultimate meditation Aham Eva Adastat, Aham Pashchat... Aham Eva Idam Sarvam

स एवाधस्तात्स उपरिष्ठात्स पश्चात्स
पुरस्तात्स दक्षिणतः स उत्तरतः
स एवेदं सर्वमित्यथातोऽहंकारादेश
एवाहमेवाधस्तादहमुपरिष्ठादहं
पश्चादहं पुरस्तादहं
दक्षिणतोऽहमुत्तरतोऽहमेवेदं सर्वमिति ॥ ७.२५.१ ॥

sa evādhastātsa upariṣṭātsa paścātsa
purastātsa dakṣiṇataḥ sa uttarataḥ
sa evedaṁ sarvamityathāto'haṁkāradeśa
evāhamevādhastādahamupariṣṭādaham
paścādaham purastādaham
dakṣiṇato'hamuttarato'hamevedaṁ
sarvamiti || 7.25.1 ||

That bhūmā is below; it is above; it is behind; it is in front; it is to the right; it is to the left. All this is bhūmā. Now, as regards one's own identity: I am below; I am above; I am behind; I am in front; I am to the right; I am to the left. I am all this. [7 - 25 - 1]

- Say without Reservation
- Then alone Liberation possible
- **To say, I am everything, creation is introduced.**
- Creation like Disposable cup
- What about my bank balance also Pravilapanam into myself
- No other benefit for Srishti Srute.

तत्र सृष्टौ यः क्रम उक्तस्तस्यापि स्थूलदृशां पुंसामुत्पत्तिक्रमविपरीत- क्रमेण परमकारणे ब्रह्मणि सर्वकार्यलयचिन्तनद्वाराद्वितीयब्रह्मावबोधनायैवेत्यद्वैतबोधनमेव प्रयोजनम्। न त्वाकाशादीनामुत्पत्तौ क्रमबोधने वा, तेषां परस्परकार्यकारणताबोधने वा सृष्टिश्चुतेः प्रामाण्यम् सृष्टौ नास्ति क्रमः किन्तु सर्वे पदार्था एकस्या एवाविद्यायाः सकाशादुत्पन्नाः। तत्र परस्परं कार्यकारणभावो वा पूर्वपश्चात्कालीनत्वं वा अविद्याकृते स्वप्ने इव मिथ्यैव प्रतिभासते। श्रुत्योक्तमाकाशादीनां पूर्वपश्चाद्भावित्वकार्यकारणत्वादिकं तु कारणव्यतिरेकेण कार्यं नास्तीति मन्दानां लयचिन्तनार्थं कृतम्। यथा वस्तुस्वरूपमस्ति तथैव ध्यानं कर्तव्यमिति नियमो नास्ति। तस्माज्जाग्रत्पदार्थानामपि परस्परं कार्यकारणभावो नास्त्येव।

- I am Advaita Brahman consolidating para
- Order of creation and Resolution is meant for Meditation
- While meditating on resolution, Order reversed.

| Origination | Resolution |
|---|---|
| <ul style="list-style-type: none"> - Brahman - Maya - Akasha.... - Prithvi - Oshadaya - Annam - Rupaha | <ul style="list-style-type: none"> - Prithvi - Jalam - Agni.... Maya – Brahman |

This is required for only Mandah, Madhyama :

- **Resolve 1st into Maya avidya, Parinami Upadana Karanam**

How to resolve Maya into Brahman?

- **Taking away isness of Maya and handing over to Brahman**
- **Understand Maya = Mithya**
- **Mithyatva Nishchaya Eva Pravilapanam... by Karya Chintana Dvara Arrive at Advityam, Brahma**

- Non-dual Brahman Chaitanyam = Myself
- Technically Srishti called Artha Vada
- Creation in Mimamsa Language called Artha Vada
- In Origination of Akasha, there is no Tatparyam

- **Krama - Order - No Tatparyam.**

- Panchikaranam, no tatparyam, not talked in any Upanishad.

Chandogyo Upanishad :

- Trivuth Karanam - How 3 Elements get Mixed
- Based on Trivuth Karanam, Shankara invented Panchi Karanam
- There are different versions in Panchikaranam
- 2 Versions in Vichara Sagara - No Tatparyam, no Consistency in Upanishads.

• **We Swallow whole creation in Maya**

| World | Cups |
|---|--|
| <ul style="list-style-type: none"> - 3 Elements, 5 Elements, 5 Koshas, 3 Avasthas - Disposed - Content Awareness | <ul style="list-style-type: none"> - Silver, gold, Mud (No Tatparyam in Veda) - Disposed - Content Khar (Tatparyam in Veda) |

- Veda has huge factory to create Srishti Vakyam (Disposable Cups)
- Which produces which effects - No Tatparyam
- No order, all things in creation from one Moola Avidya

- **Simultaneously Rise, resolve**
- **Don't have Mutual Cause Effect Relationship or Objects belonging to Past, Present, Future.**

- Past, Present, future are all projections.

- All projections Simultaneously in the Present in Dream and waking
- No Mother - Baby elephant.. No Karya Karana Sambandha

| |
|--|
| <ul style="list-style-type: none"> • We Project both Elephants and their Relationship Simultaneously |
|--|

- All order in Shruti to teach, no Karyam other than Karanam
- For Mandah, we talks Many Karya - Karana Sambandha

| |
|---|
| <ul style="list-style-type: none"> • Prithvi - Jalam - Karya - Karana - Sambandha introduced for Mandah, Madhyama |
|---|

Uttama :

- Universe Including time and Space = One karyam

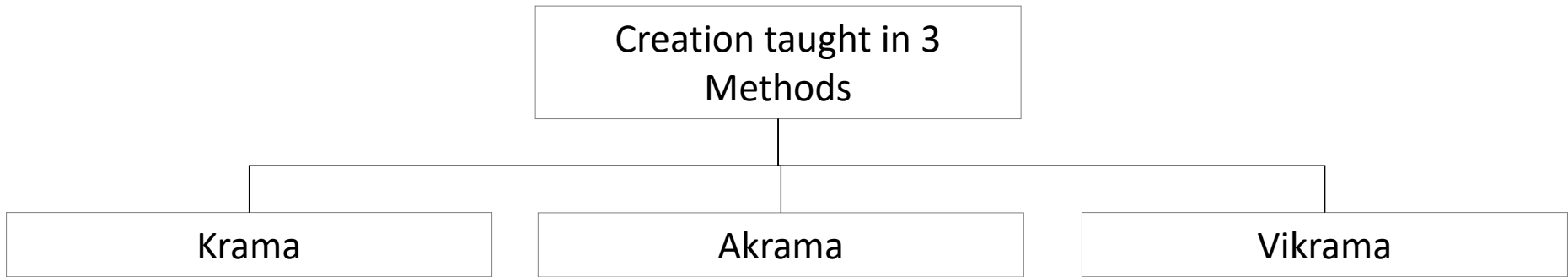
| Brahman | Maya = Karanam |
|-------------------------|--------------------------|
| Vivarta Upadana Karanam | Parinami Upadana Karanam |

- Other than Vivarta - Changeless Brahman and its Maya Shakti - Changing material cause, there is nothing else.

For Mandah - Laya Chintanam :

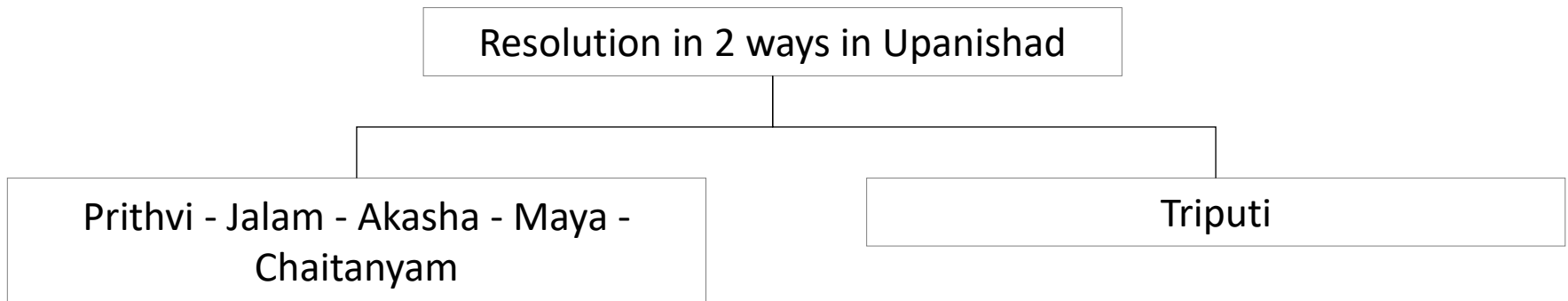
- SDV - Valid for Mandah
- DSV - Valid for Uttama

- You decide who you are - Mandah or Uttama
- Ball in your court
- Vastu Svarupam = Srishti Bodhanam



- Use any method

• **Ultimate → Everything resolved to I - Observer - Brahman**



When you come to Chaitanyam, you should Say :

- **I am the Observer Chaitanyam**
- Tripiti Laya Chintanam - Brihadaranyaka Upanishad - Meitreyi Brahmanam...

Brihadaranyaka Upanishad :

मैत्रेयीति होवाच याज्ञवल्क्यः,
उद्यास्यन्वा अरेऽहमस्मात्स्थानादस्मि,
हन्त तेऽनया कात्यायन्यान्तं करवाणीति || 1 ||

maitreyīti hovāca yājñavalkyaḥ,
udyāsyānvā are'hamasmātsthānādasmi,
hanta te'nayā kātyāyanyāntaṃ karavāṇīti || 1 ||

‘Maitreyī, my dear,’ said Yājñavalkya, ‘I am going to renounce this life.’ Allow me to finish between you and Kātyāyanī. [2 - 4 - 1]

Waking :

- **Chaitanyam, Pramata, Pramanam, Prameyam**

Sleep :

- **Prameyam, Pramanam, Pramata, Chaitanyam**
- Pure Existent, Conscious Being, Brahman → No Identification
- Self Awareness “I am “ Reflection in Mind (Pramata comes to existence)
- Pramata has Pramanam, different sense organs
- Pramanam becomes existent and Operational only upon my identification
- Look at clock, want to sleep more

i) You identify with I Pramata first

ii) Pramata contacts Pramanam

iii) Pramanam reveals Prameyam

- Srishti
- Chaitanyam
- Pramata
- Pramanam
- Prameyam

Resolution Reverse order :

- Prameyam
- Pramanam
- Sense Organs
- One organ Mind (Co-ordinator)

- **World of Objects reduced to thoughts - Vruttis into I thought in the Mind**

Vivekachudamani :

- Pravilapana Dhyanam, reduce world into bunch of thoughts
- Mind arises from Karana Shariram - Moola Avidya
- Brahman - Pure Chaitanyam
- Maya - Moola Avidya - Karana Prapancha and Shariram total Blankness of Universe
- Becomes observer when reflection falls in the Mind or Mind woken by old Karma. 4209

Resolution :

- World
- Thoughts
- Avidya
- Chaitanyam
- 2 Methods of Srishti and Layam
- Panchabuta Krama or Triputi Krama
- What method you use, does not matter
- Different Roads, one destination - One Advaita, Brahma Chaitanyam
- Vastu Svarupam = Srishti Krama, any Krama Ok.
- **No mutual Karana - Karya relationship in Srishti**
- **If experienced, Kalpitam is the conclusion of DSV**
- Between any 2 objects in creation there is Karya - Karana Sambandha

Purva Paksha - No. 1 :

- There is Pratyabingnya Pramana Virodha

Purva Paksha - No. 2 :

- There is Shruti Pramana Virodha

ND :

- Sruti Vakyam not Pramana Vakyam but Artha Vada Vakyam.

Therefore Pramana Virodha Nasti :

- ND Refuted all objections of TSV and gives grand conclusion here
- Passionately is up beat
- You prove to be Uttama Adhikari if you accept DSV
- If you can't, join Manda Adhikari as TSV
- DSV Eva Angi Karyam
- Go by DSV only.

(३४१) दृष्टिसृष्टिवाद एवाङ्गीकार्यः —

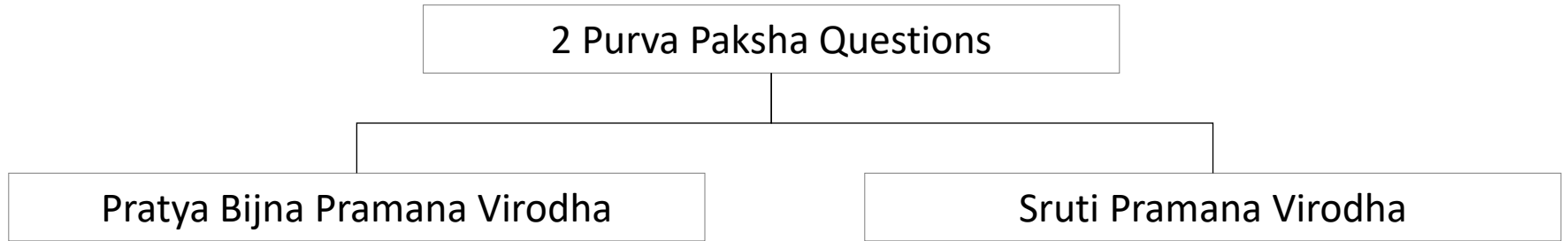
ND Appeals :

- Go by DSV only

श्रुत्योक्तमाकाशादीनां पूर्वपश्चाद्भावित्वकार्यकारणत्वादिकं तु कारणव्यतिरेकेण कार्यं नास्तीति मन्दानां लयचिन्तनार्थं कृतम्। यथा वस्तुस्वरूपमस्ति तथैव ध्यानं कर्तव्यमिति नियमो नास्ति। तस्माज्जाग्रत्पदार्थानामपि परस्परं कार्यकारणभावो नास्त्येव।

ND Winding up DSV :

i) TSV :



ii) TSV talks of continuity of Jagrat Prapancha :

- Hence Jagrat has to be different from Non-continuous Svapna Prapancha.

i) ND :

- Pratyabijna Negated by Sruti Pramanam
 - It Should be taken as Bramaha not Prama because it is experienced, Seen.
 - All seen, experienced is Bramaha, According to DSV
 - Rope Snake experienced, Adhyasa, error, Khyati, Bramaha, reported by Pratyaksham only, at the time of Error.
 - Considered Bramaha when it is later negated, real when experienced
 - Pratyabijna Pramanam accepted as Brahama as long as we have not come to Veda Pramanam, Atma, Chiatanyam
- **When Vedanta Pramanam negates universe as Mithya, then we know Pratyabijna is Bramaha**

ii) Sruti Pramana Virodha :

Sruti :

- Talks about Karya - Karana Bhava between wakers objects and Another wakers objects

Example :

- Parents Children therefore, they have independent existence, they are not my Minds Projections.
- This is supported by Sruti.

Taittiriya Upanishad :

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।
आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।
अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।
ओषधीभ्योऽन्नम् । अन्नात् पुरुषः ॥ २ ॥

tasmādvā etasmādātmana ākāśaḥ saṁbhūtaḥ |
ākāśādvāyuḥ | vāyoragniḥ | agnerāpaḥ |
adbhyaḥ pṛthivī | pṛthivyā oṣadhayaḥ |
oṣadhībhyo'nnam | annāt puruṣaḥ ॥ 2 ॥

From that (Which is) this Atman, is space born; from Akasa, air; from air, Fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [2 - 1 - 2]

TSV :

- Srishti Sruti Pramana Virodha

ND Answer :

- Register well
- Srishti shruti not Pramanam
- Srishtou - Tatparyam Abavat
- It is Artha Vada Vakyaṁ not Sruti Pramana Virodha
- Jagrat Padarthaha Paraspara Karya - Karana bhava Nasti

Example : Svapna :

- No Karya - Karana relationship between mother - Baby elephant w.r.t. waker
- Both projected by Moola Avidya.

- In Dream have karya - Karana Sambandha
- Mother exists before baby
- Baby existed later
- Past - Present kala different
- Karya - Karana Sambandha different
- All that we experience is my simultaneous projection
- Karya - Karana Sambandha also is projection
- Never recognize it as projection in dream

• **For a dreamer, dream not a dream in dream**

- Jagrat = Dream no. 2 as per Vedanta

For spiritually ignorant person :

- Waking as dream no.2 is not understood
- It is misunderstood, error, as waking exactly like that of a dreamer
- Dream no. 2 is mistaken as waking by Spiritually ignorant person

• **Recognizing waking as dream no. 2 is Spiritual Awakening**

Katho Upanishad :

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

क्षुरस्य धारा निशिता दुरत्यया दुर्गं पथस्तत्कवयो वदन्ति ॥ १४ ॥

Uttishata jagrata, Prapya varan nibodhata,

Ksurasya dhara nisita duratyaya durgam pathas-tat kavayo vadanti ॥ 14 ॥

Arise, awake ; having reached the great (teachers) learn (realize that Atman). Like the sharp edge of a razor is that path, difficult to cross and hard to tread – thus say the wise. [1 - 3 - 14]

- Advaita Jnanam alone is the waking Stage

Mandukya Upanishad :

अनादिमायया सुप्तो यदा जीवः प्रबुध्यते ।
अजमनिद्रमस्वप्नमद्वैतं बुध्यते तदा ॥ १६ ॥

anādimāyayā supto yadā jīvaḥ prabudhyate |
ajamanidramasvapnamadvaitam budhyate tadā || 16 ||

When the individual soul sleeping under the influence of the beginningless Maya is awakened, then it realises in itself the birthless, sleepless, dreamless and non-dual (Turiya). [1 - K - 16]

2 Objections

Pratyabijna Pramana Virodha

- Not Prama
- Bramaha

Sruti Pramana Virodha

- Artha Vada
- No Tatparyam
- Negated as Mithya

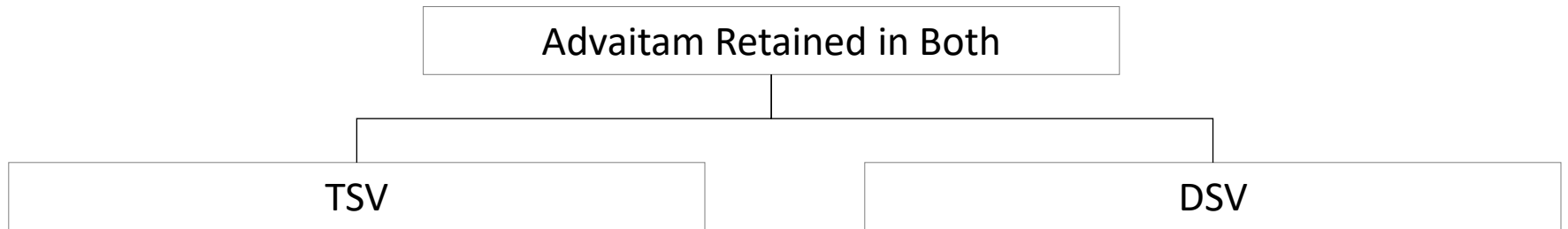
Topic 341 :

- Salient features of DSV
- Mind boggling features to revise DSV - use topic 341
- Previously Arguments, Objections, Answers
- Page 220, 221, 222 - Only DSV Valid According to ND.

Topic 341 :

(३४१) दृष्टिसृष्टिवाद एवाङ्गीकार्यः – परमार्थतस्तु जागरितपदार्थानामपि कार्यकारणत्वादिकं किञ्चिदपि न सम्भवति । सर्वेऽपि पदार्थाः साक्षादविद्याकार्यभूताः शुक्तिरजतादिवत् स्वाप्रवच्छ । साक्षादविद्याकार्यत्वेन प्रातिभासिकत्वादविद्यावृत्त्युपहितसाक्षिणैव सर्वेऽपि पदार्थाः प्रकाश्यन्ते । अविद्याया ज्ञेयाकारो ज्ञानाकारश्च परिणामो युग- पदेवोत्पद्य युगपदेव नश्यति स्वप्नप्रवदेव । ‘दर्शनं सृष्टिरदर्शनं लयः’ इति न्यायाद्यदा पदार्थः प्रतीयते तदैव प्रतीतिविषयः पदार्थो जायते । न तु कालान्तरे पदार्थोत्पत्तिरस्ति । अयमेव दृष्टिसृष्टिवाद इत्युच्यते ।

- DSV is Preferable
- TSV can be held by Advaitin.



- According to View of Paramrtha, w.r.t Jagrat Prapancha also
- No Karya - Karana Sambandha exists in waking
- No father - Daughter

Shankara :

- 28 Biographies, all here say, his works wonderful
- Shankara got intuition, Stayed with mother in the end

After coming out, he Chanted :

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

क्षुरस्य धारा निशिता दुरत्यया दुर्गं पथस्तत्कवयो वदन्ति ॥१४॥

Uttishata jagrata, Prapya varan nibodhata,

Ksurasya dhara nisita duratyaya durgam pathas-tat kavayo vadanti ॥ 14 ॥

Arise, awake ; having reached the great (teachers) learn (realize that Atman). Like the sharp edge of a razor is that path, difficult to cross and hard to tread – thus say the wise. [1 - 3 - 14]

- Be alert

• **Mata Nasti, pitha Nasti Bandhur Nasti Kashchana nasti...**

- Shankara could come to Dvaitam, relate to mother as son, invoke human sentiment, emotion.
- Had felicity to come to Jeeva bhava and also say - Na Mata...
- Based on DSV - Karanam - Karyam is simultaneous projection of Moola avidya
- There is no Karya - Karana Sambandha

- **All beings not products of some father - Mother but projected by me - All pervading Chaitanyam with moola avidya, maya shakti.**

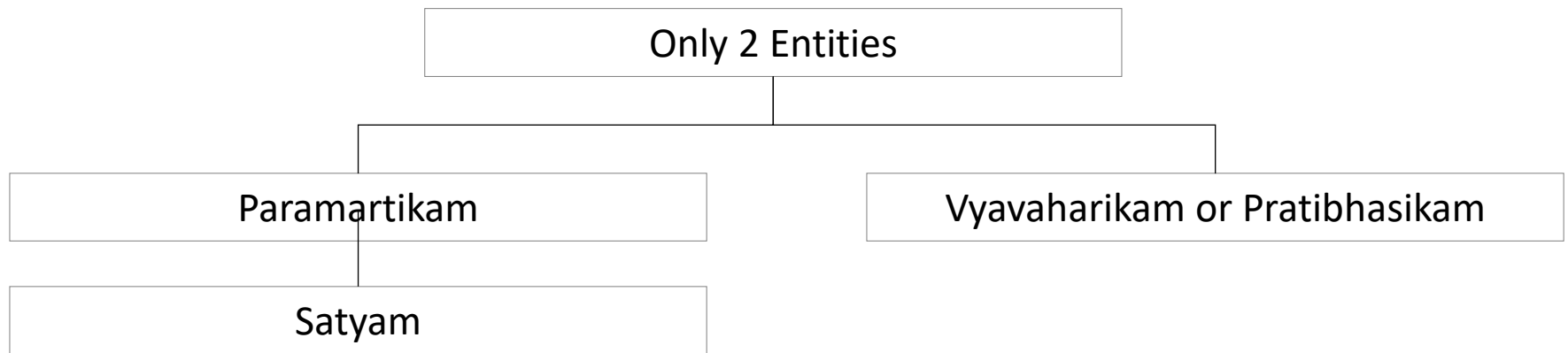
- Here, reference point - Chaitanyam not body / Mind / World
- Then Jagrat Prapancha is dream no. 2
- Sakshat Avidya Karya Buta Like Swapna, Supti, Rajata
- **Being projections of moola avidya, Jagrat is Pratibhasikam**
- Jagrat = Pratibhasikam, like Swapna Prapancha

Concession by Swamiji :

- **Jagrat or Swapna is Vyavharikam or Pratibhasikam from standpoint of experiencer of it.**

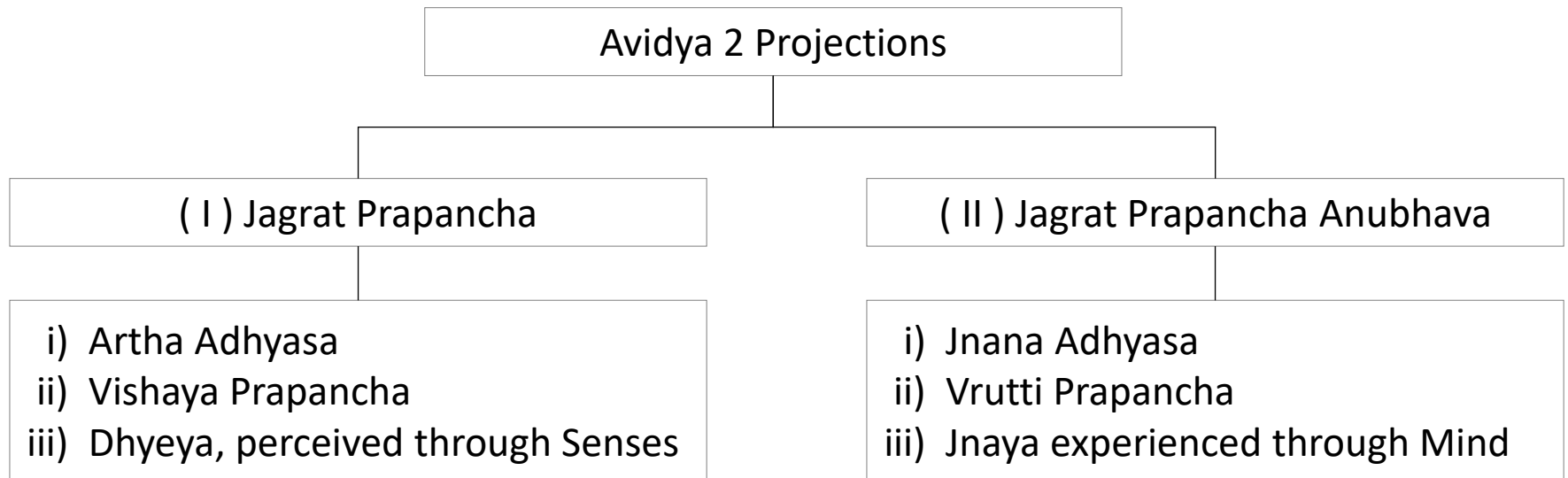
| Svapna | Jagrat |
|---|---|
| <ul style="list-style-type: none"> - Vyavaharikam from Standpoint of Swapna Experiencer - Experiencer = Ego = I Dreamer | <ul style="list-style-type: none"> - Vyavaharikam from Standpoint of Jagrat experiencer - Experiencer = Ego = I waker |

- Ego I = waker, dreamer, Sleeper w.r.t identification with 3 Bodies
- Turiyam I - Exists independently when 3 Bodies not experienced
- We Stop calling, waker, Dreamer, Sleeper 'I' - Use one word Chaitanyam Aham Asmi
- From relevant experiencer their world is Vyavaharikam
- Avyavaharyam = Turiyam
- This is DSV



- **One Sakshi**
- **Conditioned by Moola Avidya / Maya not mind**

- All Padarthas are Simultaneously Projected, Yugapath, no Kramaha
- Both Akrama Srishti, no Gradual Creation
- Time flow not Acceptable



- Both Avidya Parinama.

| Moola Avidya | Chaitanyam |
|---|---|
| <ul style="list-style-type: none"> - Parinami Upadana Karanam of Jagrat and Svapna - Provides Nama Rupa | <ul style="list-style-type: none"> - Vivarta Upadana Karanam for Jagrat and Svapna - Provides existence |

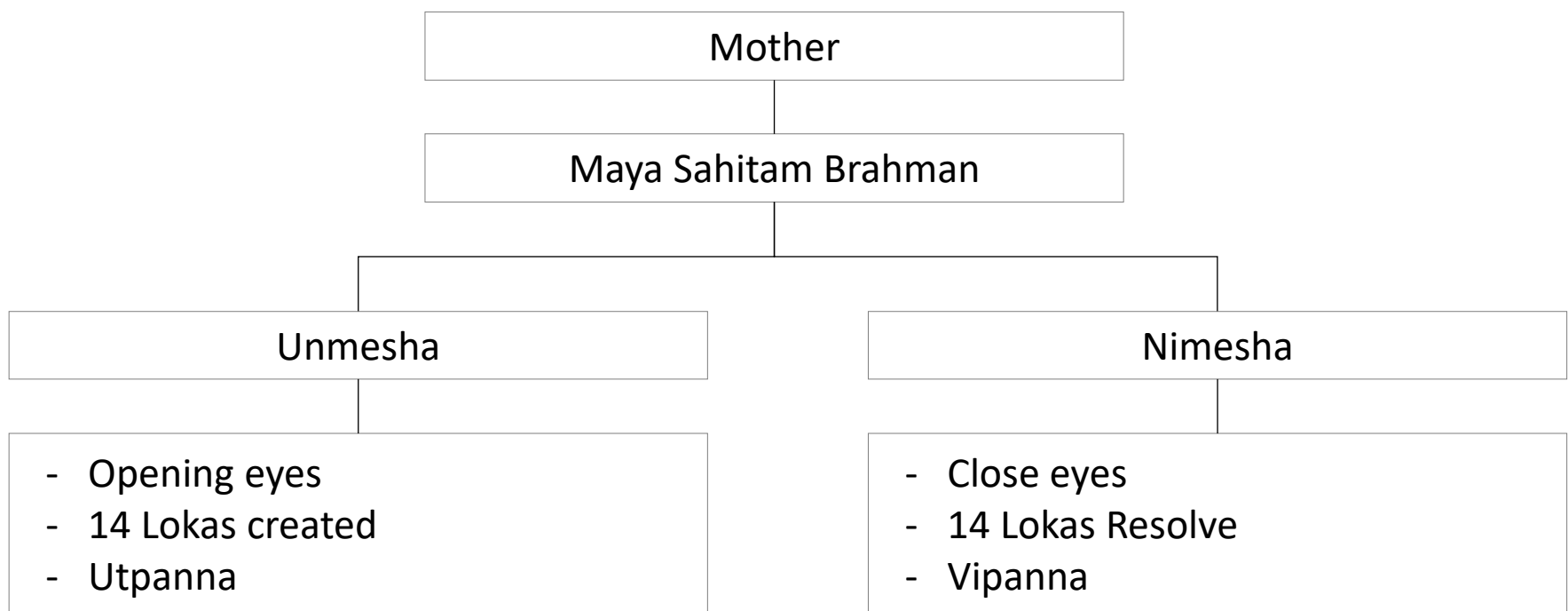
- No Time flow
- Simultaneously Arise and end continuity = Bramaha

Lalitha Saharsranamam :

उन्मेष-निमिषोत्पन्न-विपन्न-भुवनावली ।
सहस्र-शीर्षवदना सहस्राक्षी सहस्रपात् ॥ ६६ ॥

unmesha-nimishotpanna-vipanna-bhuvanaavalee |
sahasra-sheershavadanaa sahasraakshee sahasrapaat || 66 ||

Sampathkari samarooda sindhoora vrija sevitha - She who is surrounded by Sampathkari (that which gives wealth) elephant brigade [Verse 66]



- Buvanani = 14 Lokas
- Compound = Unmesha Nimesha Utpanna Vipanna Buvana vali
- Lalitha Sahasranamam = Attribute to mother

ND :

- Attribute to myself
- Then well rooted in Brahman
- Yugapat Nashyati Svapnateva - Then well rooted in Brahman

Slogan of DSV - Nyaya of DSV :

- **Darshana Srishti - Seeing is creation**
- **Adarshana Layaha - Not seeing is Resolution, Pralayam**

Simultaneous Appearance (Origination)

Object

Experience

Artha Adhyasa

Jnana Adhyasa

- **Not seeing - Already Originated object, Seeing = Origination of object all the time**
- **Before seeing also, after seeing also, Object does not exist at all**
- **This teaching is called DSV**

Foot Note : Definition of DSV :

- **Drishti = Avidya vrutti Rupa Jnanam**

- Don't talk of Manas Vrutti
- Always Avidya and Maya Vrutti alone

- **Cognition arising out of Maya is called Drishti**

- When Ghata Vrutti arises, Simultaneously experience of Pot Arises not that of already existent Pot
- Ghata Vishaya and Jnanam is Simultaneous

- **Drishta Eva Srishtihi, Karma Dharaya Samasa**

TSV :

- Reverse Order
- Srishti Drishti
- Sashti Tat Purusha Samasa
- Ishvara Srishti already exists
- I don't project Jagrat Prapancha
- Jagrat = Bhagawan's creation - I see it now
- Srishtehe Prapanchasya Drishti = Srishti Drishti
- Sakshi tat Purusha Samasa
- Tad Utpatti Eva Srishti = DSV
- Drishya Prapancha Utpatti

DSV Quoted in :

- i) Shankara Bashyam**
- ii) Ajata Vada - Mandukya Karika**
- iii) Brihadaranyaka Upanishad - Bashyam**
- iv) Sureshwaracharya - Brihadaranyaka Upanishad - Vartikam**
- v) Ananda Giri - Commentary on Bhashyams**
- vi) Yoga Vasishtam**

vii) Suta Samhita - Big work in Skhanda Puranam :

- Commentary Available in Mahesh Research Institute - Shankara studied Suta Samhita - Before writing Bashyam

viii) Brahma Gita :

- Similar to Anubhuti Prakasha

ix) Suta Gita :

- Adhyasa, Anirvachaniya Khyati

x) Vedanta Mukta Valli by Ramaraya Kavi

xi) Atma Puranam by Shankarananda close to Anubhuti Prakasha :

- Analyses Upanishads

xii) Advaita Siddhi by Madhusudhana Saraswathi :

- With commitment DSV established in 12 texts

ND :

- You can get the gist of all 12 texts in Vichara Sagara

Sanskrit Proverb :

- If you get honey nearby house, why go to mountain to collect honey
- Nyaya - by studying Vichara Sagara itself can get the essence - Why go to Samhita...
- Can study as hobby for Buddhi Vinodha intellectual enjoyment, recreation.

अस्मिन् पक्षे पदार्थानामज्ञातसत्ता नास्ति । किन्तु ज्ञातसत्तैवास्ति। अद्वैतवादेऽयमेव सिद्धान्तपक्षः । अस्मिन् पक्षे सत्ताद्वैविध्यमेव न सत्तात्रैविध्यम्। सर्वेषामेव दृश्यानामनात्मपदार्थानां स्वाप्नपदार्थानामिव प्राति- भासिकसत्तैव। प्रतिभासकालादन्यकालेऽनात्मपदार्थानां सत्ता नास्ति । तस्मान्ना- सत्येव तृतीया व्यावहारिकी सत्ता ।

- ND gives main Bullet points of DSV

| DSV | TSV |
|---|---|
| i) No Object exists if I don't experience ii) Ajnaata Satta Nasti iii) 2 Sattas : - Paramartikam - Pratibhasikam | i) Objects exists even if I don't experience ii) Ajnaata Satti Asti iii) 3 Sattas : - Vyavaharika, Pratibhasikam, Paramartikam |

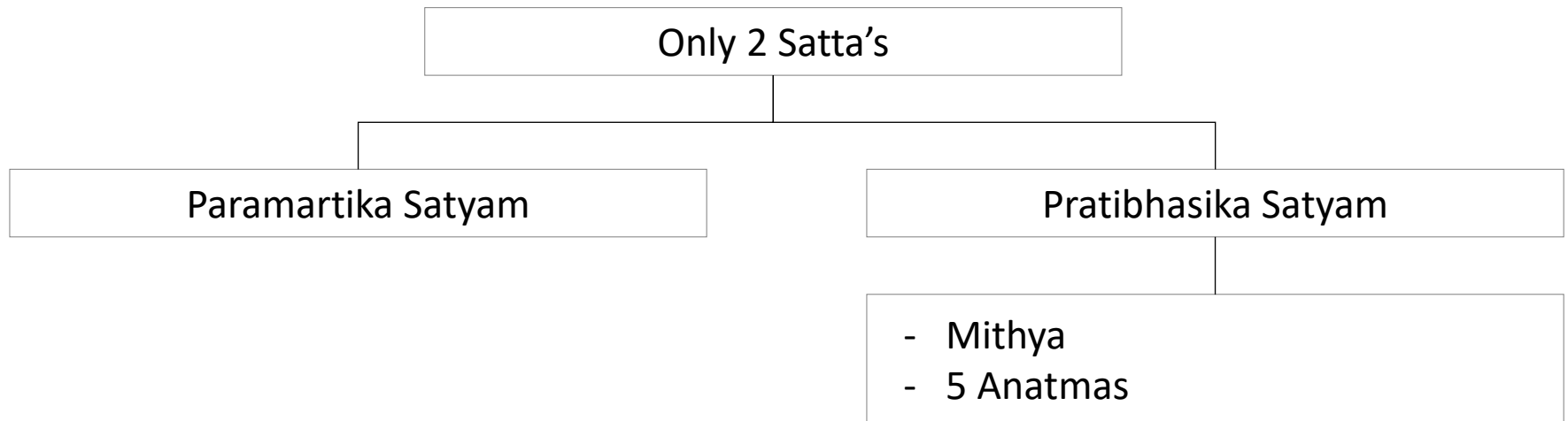
DSV :

| I | Not |
|-------------------|---------------------------|
| Sakshi Chaitanyam | Body / Mind / Intelligent |

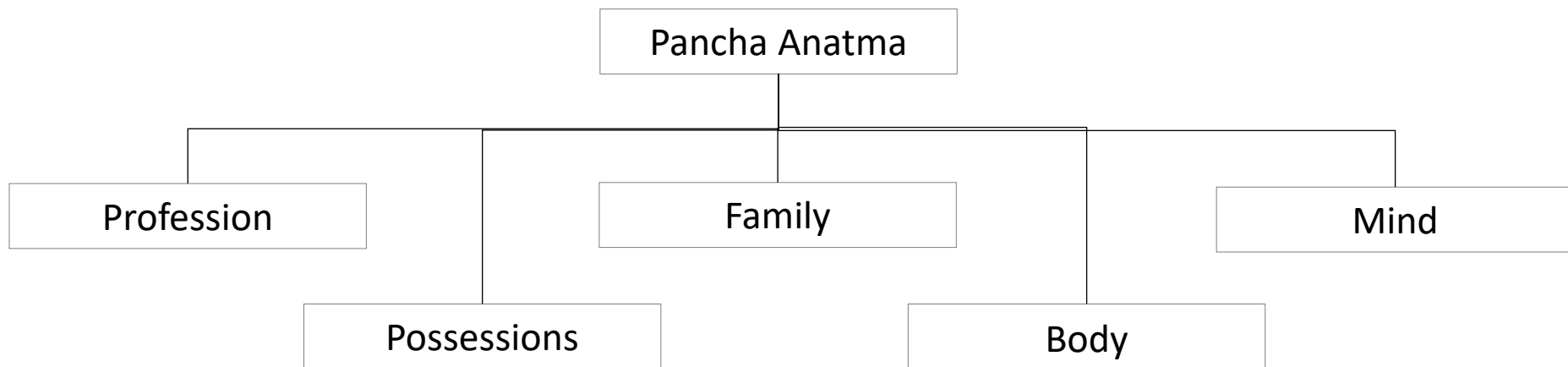
- **Experience belongs to Sakshi Chaitanyam always with Avidya Vrutti**
- My Refers to Avidya Vrutti Sahita Sakshyam.

Advaitin :

- This Alone is the Ultimate
- Most Preferred View = Siddanta Paksha



- All Objects experienced in Jagrat are like dream Objects, Pratibhasika Satta Only
- Other time in Sleep, when I don't experience, they don't exist... DSV



- When you experience it is there, Otherwise Nasti.

Katho Upanishad :

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किंचन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

Manasai-vedam aptavyam, neha nanasti kincana,

Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti ॥ 11 ॥

By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death.

- Vyavaharika Prapancha does not exist at all, when you shift Reference point to Atma / Brahman.

TSV :

- World exists forever, continuous entity
- Body, Mind, individuality born and gone
- Triangular format

- **Because we are very much attached to things and beings we take it as reality.**

किञ्चास्मिन् पक्षे निखिलानात्मपदार्थाः साक्षिभास्याः। प्रमातृ-प्रमाणयोर्विषयभूतं न किञ्चिदप्यस्ति वस्तु । यतोऽन्तःकरणमिन्द्रियाणि घटादि-विषया इति त्रिपुटीज्ञानं चेति सर्वमपि स्वप्न इव युगपदेव जायते । अतस्तेषां मध्ये न विषयविषयित्वं सम्भवति।

- Technical Difference

i) Sakshi Bhashyam :

- Direct mind illumination by Sakshi
- What is happening in mind is directly experienced without sense organs going out to objectify.
- Internal conditions experienced
- Called Sakshi Pratyaksham, Sakshi Basyam - Internal Eye
- When mind sleeps, no thoughts in the mind
- Sakshi exists by itself called Brahman
- Sakshi illumines mind directly

ii) Sakshi - Exists alone :

- Touches / illumines mind in waking
- Chidabhasa formed Reflection
- Sakshi lends Chidabhasa to mind
- Energies mind and lends power

iii) Mind and Chidabhasa = Pramata

iv) Pramata through mano Vrutti Reaches external world through 5 Apertures called Indryani

Dakshinamurthy Stotram :

नानाच्छिद्र घटोदर स्थित महादीप प्रभाभास्वरं
ज्ञानं यस्य तु चक्षुरादिकरण द्वारा बहिः स्पन्दते ।
जानामीति तमेव भान्तमनुभात्येतत्समस्तं जगत्
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षणामूर्तये ॥ ४ ॥

nānācchidra ghaṭodara sthita mahādīpa prabhābhāsvaram
jñānam yasya tu cakṣurādikaraṇa dvārā bahiḥ spandate |
jānāmīti tameva bhāntamanubhātyetatsamastam jagat
tasmai śrī gurumūrtaye nama idam śrī dakṣiṇāmūrtaye || 4 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) As the Light of a Great Lamp Situated Inside a Pitcher having Many Holes, Shine Outwards, similarly, the Knowledge of That Only (i.e. Atman) Throb Outwards through our Eyes and Other Sense Organs, "I Know", He Alone Shining (i.e Atman), This Entire World Shines.. Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 4]

- Mano Vrutti goes out from Pramata to Objects in the world Created by Ishvara
- Pramata has 5 Pramana Vruttis
- Entertains 5 Pramana Vruttis, Antahkarana Vruttis, Mano vruttis.
- At Pramata Level, don't talk about Sakshi
- Pramata through Pramana Vrutti goes out

v) Prameyam Objects in the external world = Ishvara Srishti :

- Prameyam - Created by god exists Independently according to TSV.

- Vyavaharika Srishti is Already there

Example :

- I don't see Mountain but Mountain is Already there in sleep
- When I am seeing Prameyam, Pramata through, Pramata Vrutti envelops Prameyam
- Mountain = Pramatra
- In Divida Satta Vadi, no difference.

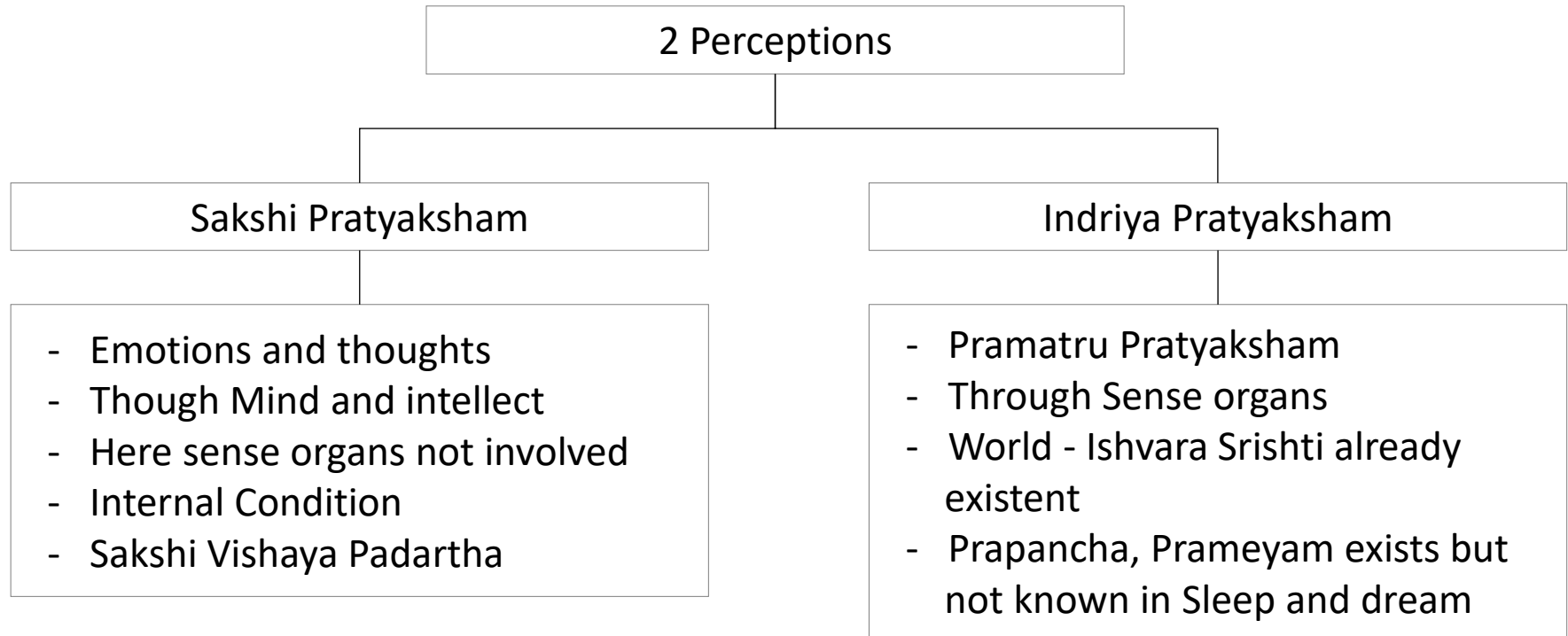
Revision (284) :

- ND has answered all Objections of TSV

Topic 341 :

- Very Important give Salient features of TSV and DSV
- Theory of Perception Differs in both Vada
- TSV theory of Knowledge

i) Conventional theory :



- Before use of sense organs, I am aware of the emotions and thoughts.
- In dream, senses not functioning
- I am aware of the Mind and its conditions of joy, Sorrow, fears

In sleep :

- Ajnatha Satta accepted in TSV
- Prameya Prapancha has Ajnaata Satta but not illumined by Sakshi
- Sakshi can only illumine mind, make it sentient
- Sentient Mind becomes Pramata.

Sakshi alone is :

- Chidabhasa formed → illumines Mind which wakes-up According to Prarabda karma
- Sakshi and Mind = Becomes Pramata, Ego, waker, Dreamer, Sleeper

| Pramata | Sakshi |
|---------------------|------------------|
| Chidabhasa and Mind | Exists by itself |

- World dependent on Mind's operation
- Chidabhasa Sahitha mind becomes Pramata
- Pramata exists in 3 Avasthas - Jagrat, Svapna, Sushupti experiences 3 Prapanchas
- In Jagrat, Pramata through mind operates sense organs Pramanam and experiences Prapancha / Prameyam
- When mind is resolved in Sushupti, Chidabhasa is resolved
- Pramana operation does not take place
- Prameya is there but not known

ii) Conventional theory studied for many years in Dakshinamurthy Stotram :

नानाच्छिद्र घटोदर स्थित महादीप प्रभाभास्वरं
ज्ञानं यस्य तु चक्षुरादिकरण द्वारा बहिः स्पन्दते ।
जानामीति तमेव भान्तमनुभात्येतत्समस्तं जगत्
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षणामूर्तये ॥ ४ ॥

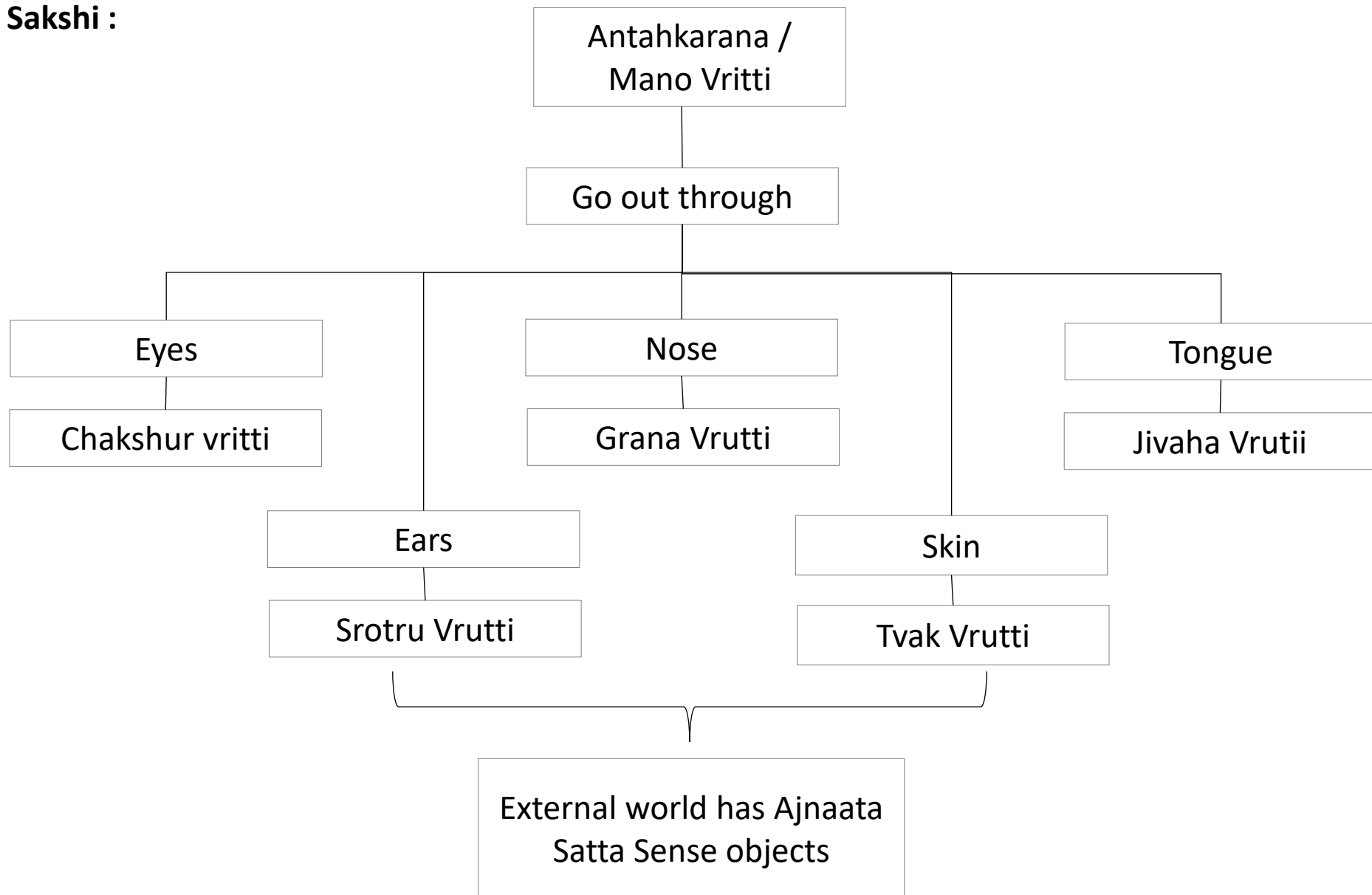
nānācchidra ghaṭodara sthita mahādīpa prabhābhāsvaram
jñānam yasya tu cakṣurādikaraṇa dvārā bahiḥ spandate |
jānāmīti tameva bhāntamanubhātyetatsamastam jagat
tasmai śrī gurumūrtaye nama idam śrī dakṣiṇāmūrtaye || 4 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) As the Light of a Great Lamp Situated Inside a Pitcher having Many Holes, Shine Outwards, similarly, the Knowledge of That Only (i.e. Atman) Throb Outwards through our Eyes and Other Sense Organs, "I Know", He Alone Shining (i.e Atman), This Entire World Shines.. Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 4]

Jagrat :

- Mind wakes up Chidabhasa wakes up
- Pramanams wake up
- Pramata operates sense organs
- Hero is Pramata, ego, Ahamkara, lower I

Sakshi :

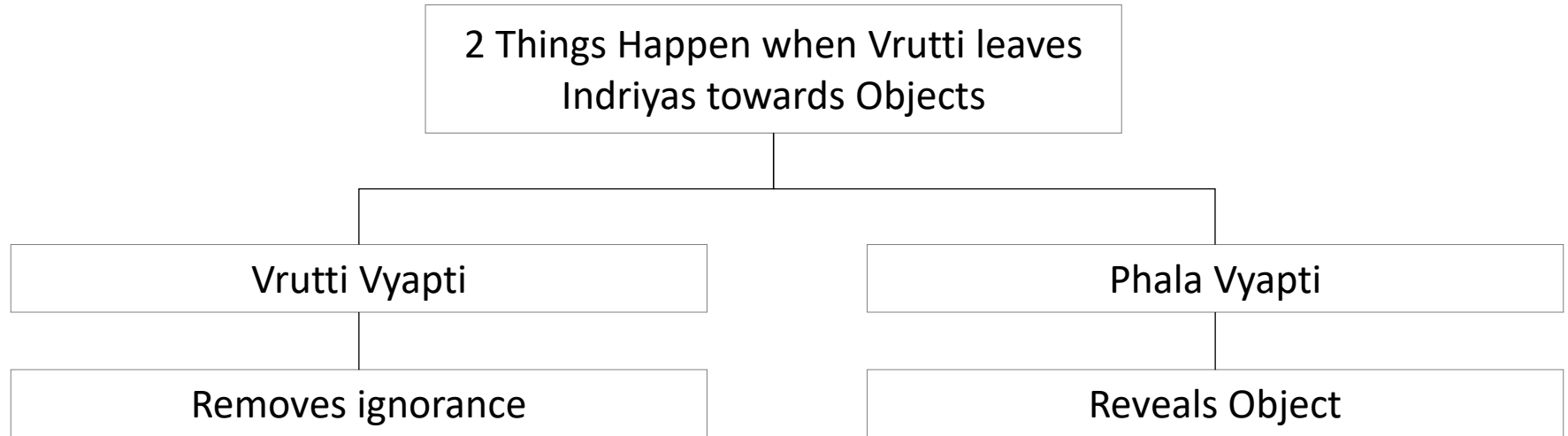


- Whether I see or not, External world exists

- **World exists if I don't see it.**

Chakshur Vrutti Goes out :

- Jnanam = Pramatrutva Chidabhasa
- Chakshur Vrutti Dvara, Bahihi Vrutti Spandate
- Pillar Seen Vrutti Vyapti takes Place, Removes ignorance



Question :

- What illumines Prameyam in TSV?

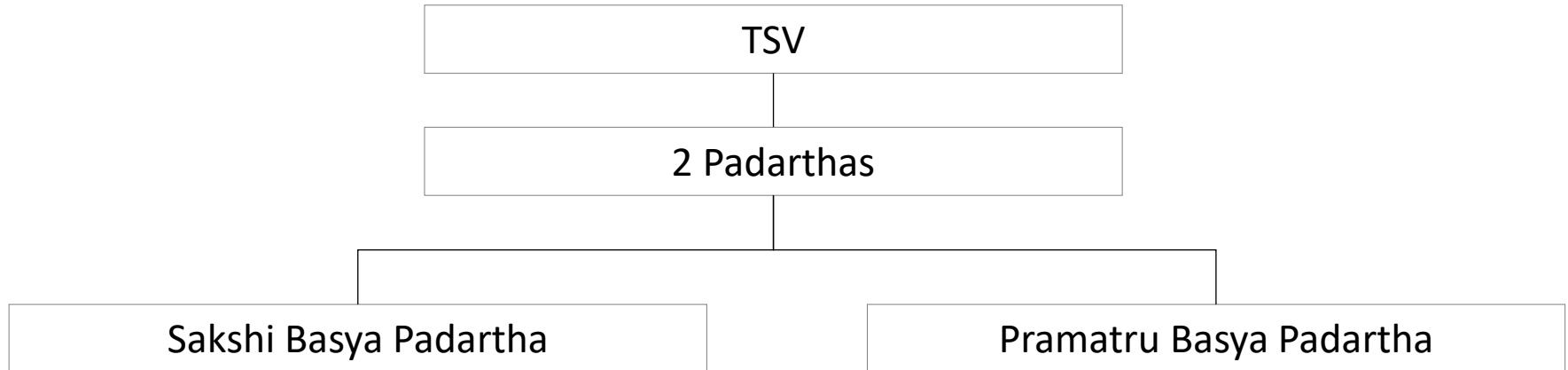
Answer :

- Not Sakshi but Pramatrutva Chidabhasa through Pramana illumines Objects.

| Sakshi Basyam | Pramatru Basyam |
|---------------|---|
| - Manaha | - Prameyam which is already existent - It has Agnyaata Satta |

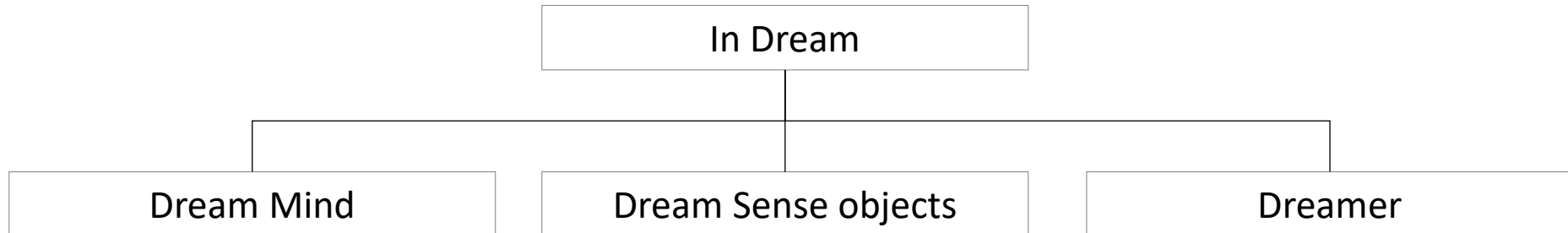
Bottom Line :

- In TSV, 2 Padarthas



iii) DSV :

- Prameyam Does not exist already
- Jagrat Prapancha existing before my observation is not acceptable to DSV



- 3 Simultaneously arise in a Flash
- **In Jagrat also, Pramata, Pramanam, Prameyam rise together.**
- Pramata, Pramanam, Prameyam - All 3 Jadam
- Antahkaranam, Indriyani, Jadam.

- None can illumine other members
- Sanyasa Jadatvat both Simultaneously arise in the form of Jnana and Artha Adhyasa.

- **No mutual Sambandha between Pramata and Prameyam**
- **Pillar not Prmatru Basyam**
- **Antahkaranam, Indriyam, Stamba, vruttis all simultaneously illumined by one Sakshi**

- Nataka Deepa Prakaranam of Panchadasi Chapter 10 - Presenting DSV.

Panchadasi - Chapter 10 :

अहंकारं धियं साक्षी विषयानपि भासयेत् ।
अहंकाराद्यभावेऽपि स्वयं भात्येव पूर्ववत् ॥१२॥

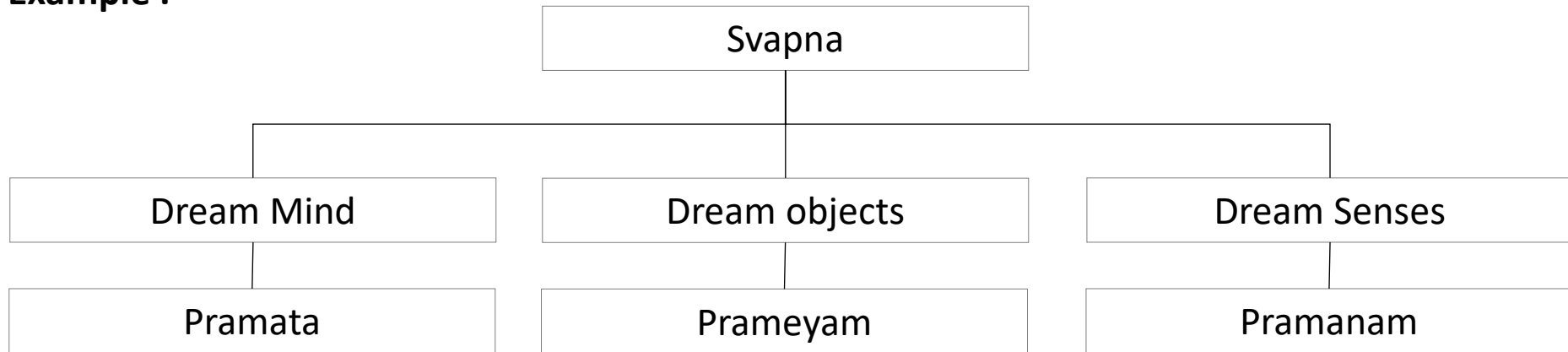
ahaṅkāraṁ dhiyaṁ sākṣī viṣayānapi bhāsayet |
ahaṅkāradīyabhāve ' pi svayaṁ bhātyeva pūrvavat || 12 ||

The witness Consciousness lights up the ego, the intellect and the Sense - Objects. Even when ego etc., are absent, it remains Self - luminous as ever. [Chapter 10 - Verse 12]

Sakshi Basyat :

- Pramata = Antahkarana
- Dheyam = Antahkarana Vrutti
- Bahya Vishayam
- All Simultaneously illumined by one Sakshi alone

Example :



- Simultaneously born and illuminated by one Sakshi
- One Sakshi provides Chidabhasa to the mind, senses and to the world

TSV :

- Sakshi provides Chidabhasa only to the mind
- Mind provides Chidabhasa to the world, 2 Directions

| TSV | DSV |
|--|---|
| <p>i) Sakshi Chidabhasa to Mind - Lends existence to world :</p> <ul style="list-style-type: none"> - 2 Stages Basyam - Pramatra and Prameyam <p>ii) When I go to Sleep :</p> <ul style="list-style-type: none"> - Pramatra and Pramanam only Resolved - Prameyam continues <p>iii) Ishvara Srishti, Pramatra Basyam Ajnaata Satta exists</p> | <p>i) Sakshi lends Chidabhasa to Mind, Senses, world :</p> <ul style="list-style-type: none"> - One Stage Simultaneous Basyam - Sarvam Sakshi Basyam - Pramata, Pramanam, Prameyam, Triputi projected by one Moola Avidya - Jagrat Triputi and Svapna Triputi also projected by one Moola Avidya - Not Gradually but in one Flash <p>ii) When I go to Sleep, Jagrat Prapancha Resolved, No world exists :</p> <ul style="list-style-type: none"> - Sakshi lends existence to all 3 - Provides Chid Abhasa and Sad Abhasa - Existence also I Provide to Triputi <p>iii) Ishvara Srishti, Pramatra Basyam, Ajnaata Satta knocked out</p> |

किञ्चास्मिन् पक्षे निखिलानात्मपदार्थाः साक्षिभास्याः। प्रमातृ-प्रमाणयोर्विषयभूतं न किञ्चिदप्यस्ति वस्तु । यतोऽन्तःकरणमिन्द्रियाणि घटादि-विषया इति त्रिपुटीज्ञानं चेति सर्वमपि स्वप्न इव युगपदेव जायते । अतस्तेषां मध्ये न विषयविषयित्वं सम्भवति।

All Anatma, Mind, Senses, world :

- Pramata, Pramanam, Prameyam, Sarvam Sakshi Basyam

Katho Upanishad :

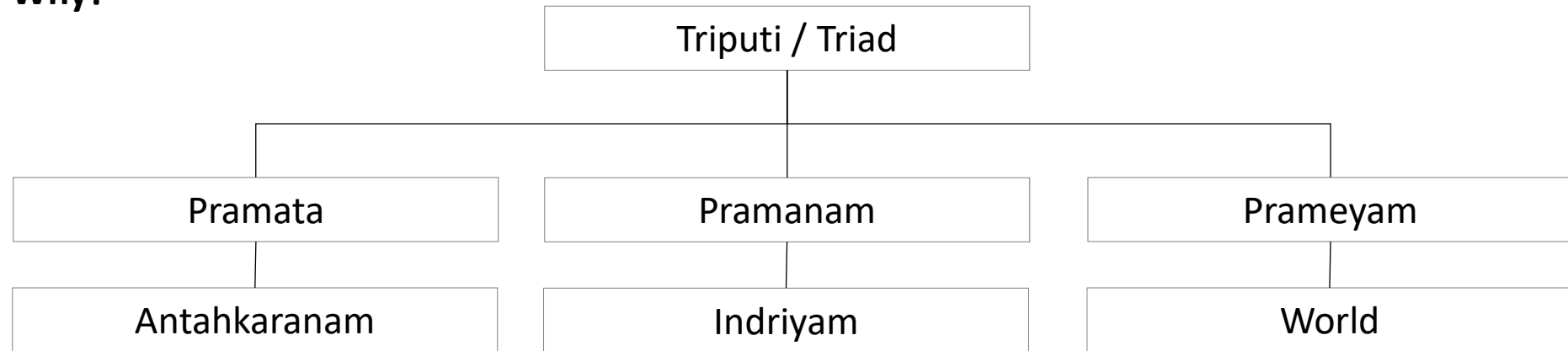
न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १५ ॥
इति काठकोपनिषदि द्वितीयाध्याये द्वितीया वल्ली ॥

Na tatra suryo bhati, na candra-tarakam nema vidyuto bhanti, kuto 'yam agnih,
Tam-eva bhantam anubhati sarvam tasya bhasa sarvam idam vibhati || 15 ||
Iti Kathakopanisadi dvitiyadhyaye pancami valli.

The sun does not shine there, nor does the moon, nor do the stars, nor the lightnings and much less this fire. When He shines, everything shines after him ; by His light, all these shine.
[2 - 2 - 15]

- Tasya Bhasa Sarvam Idam vibhati in DSV
- In one strike it is completed
- Pramatra, Pramana Butam Na Kinchit Api Asti Vastu
- Bahya Prameya Nasti
- Pramatra Basyam Ajnaata Satta Nasti

Why?



Jnanam = 4th Factor :

- **Arises when Triputi comes together**
- **Prama, knowledge arises**
- 1st Three = Triputi
- 4th = Prama
- All 4 = Jnanam
- Simultaneously born in Jagrat and Swapna

To understand in DSV :



- Dreamer will think, Dream Objects already existent for Several Years.
- Mind and Chidabhasa goes and Pervades existent world of objects.
- Vrutti vyapti and Phala Vyapti is there

- **Unknown dream world becomes known.**

- Dreamer talks of continuity of dream world
- When dreamer is looking at dream Objects, Dream is there
- Before Perception, After Perception, Dream objects don't exist.
- We know this only after waking
- Jagrat = Another Dream
- I have a Bramah, Jagrat world is there last week.

- **Vichara Sagara Class was There... Continuity of world is Projection of my Mind now in Present.**

- It is not there in the Past and in Future
- Only appears in present is a Fact ND wants to Reveal
- Svapna Example ND Explained before
- In Svapna, Triputi is Simultaneously gone
- Refer page 204 - Topic 322

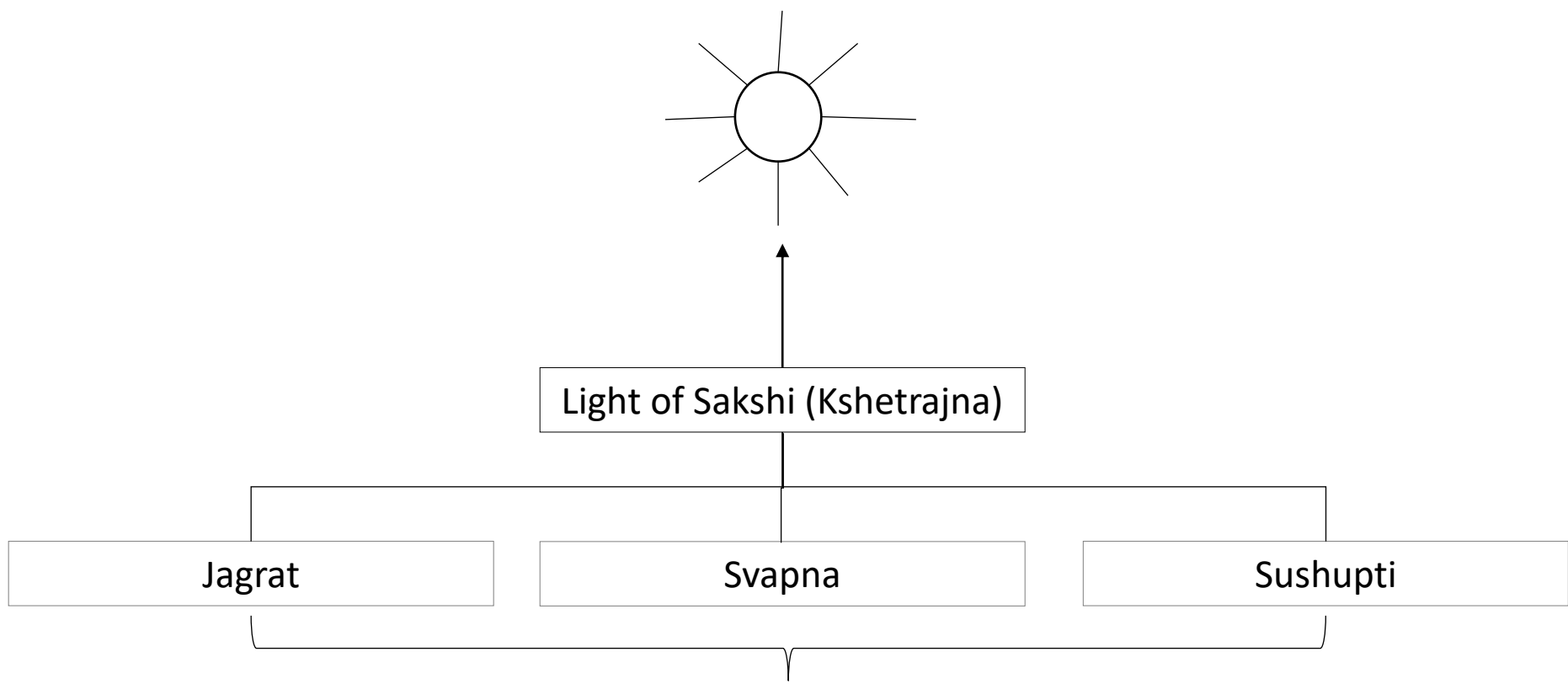
ND :

- Shows that Swapna Triputi is Simultaneously born

| |
|---|
| <ul style="list-style-type: none">• Here he shows Jagrat is like Swapna, Simultaneously born at time of Perception |
|---|

- Yugapath Eva Jayate
- Among them, Perceiver - Perceived Difference is not there
 - Vishaya - Prameyam
 - Vishayi - Pramatra
- Pramatra - Prameyam
- Pramatra - Bogyata Nasti
- No differences in Triputi
- Sarvam Sakshi Basyam Eva Bhavati

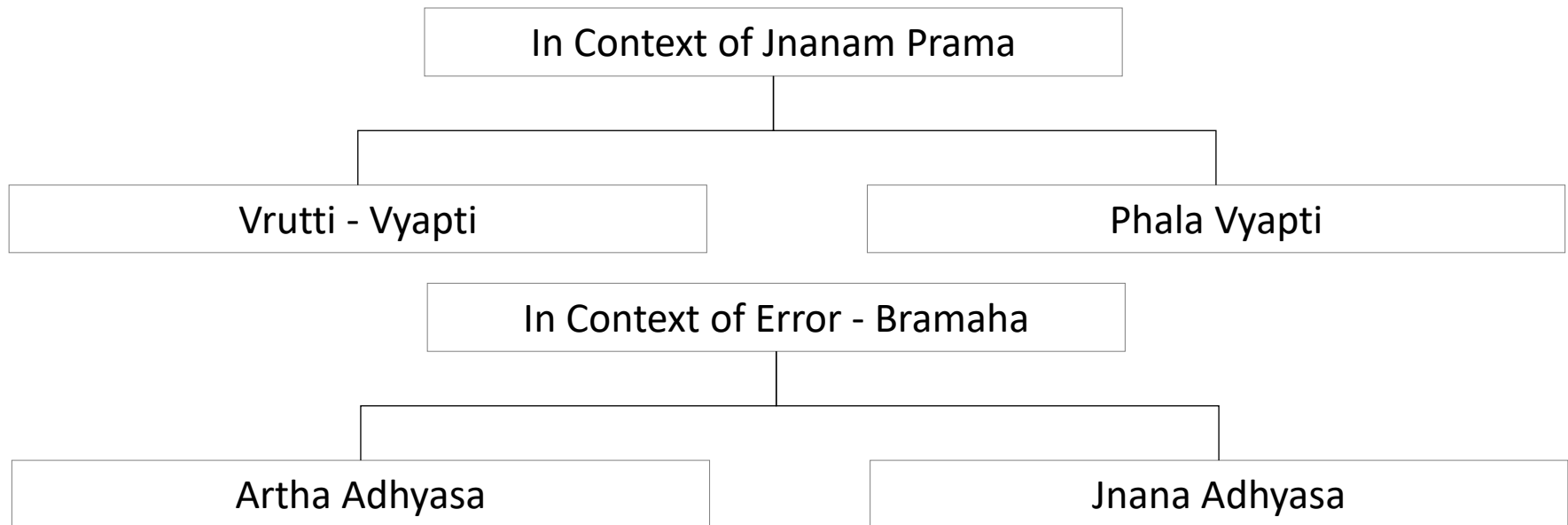
No Difference



3 Fields of Pleasure, Pain illumined (Kshetram)

घटादिविषयाः, नेत्रादीन्द्रियाणि, अन्तःकरणं चेत्येतानि यदि ज्ञानात्पूर्वं स्युस्तदा नेत्रादिद्वारान्तःकरणस्य वृत्तिरूपं ज्ञानं प्रमाणजन्यं भवेत्। तच्चान्तःकरणम्, इन्द्रियाणि, विषयाश्चेति त्रितयं ज्ञानपूर्वकाले नास्ति। ज्ञानकाले एव स्वप्ने इव त्रिपुटी उत्पद्यते । तस्मात् त्रिपुटीजन्यं ज्ञानं किञ्चिदपि नास्ति। तथापि ज्ञाने स्वप्नवत् त्रिपुटीजन्यता प्रतीयते। तस्माज्जाग्रत्पदार्थाः साक्षिभास्याः; न प्रमाणजन्य-ज्ञानविषयाः। अतोऽपि जाग्रत्पदार्थाः स्वप्नसमाः मिथ्या भवन्ति ।

- TSV theory of perception will not work because all 3 Triputi's are Simultaneously born.
- For conventional knowledge, Jneyam, world must be already existent.
- Then only Pramana Vrutti can go and envelope the objects
- Vrutti Vyapti and Phala Vyapti theory possible only when Vishaya is already existent.
- In DSV, Phala Vyapti - Vritti Vyapti concepts are gone



Example :

- I Know Mei (Eyebrow Shiner)
- It is white like Turmeric Powder, means you don't know all 3

We can't Equate :

| Vrutti Vyapti | Phala Vyapti |
|------------------|------------------|
| To Artha Adhyasa | To Jnana Adhyasa |

In DSV :

- No Vrutti Vyapti, Phala Vyapti
- Only Artha Adhyasa and Jnana Adhyasa

Consolidation of DSV :

| Ghata | Netra Indriyam | Antahkaranam |
|---------|----------------|--------------|
| Prameya | Pramanam | Pramata |

- If Triputi is already existent then Possibility of Vrutti Vyapti, Phala Vyapti
- Conventional theory possible if Prapancha Exists by itself
- Vyavaharika Prapancha, Ishvara Srishti Nasti in DSV

- **Sarvam Pratibhasikam**
- **When I see, Perceive, it exists, Don't perceive, does not Exist**

- No Question of Triputi
- If Triputi is there before Perception, then Conventional theory can be Employed.

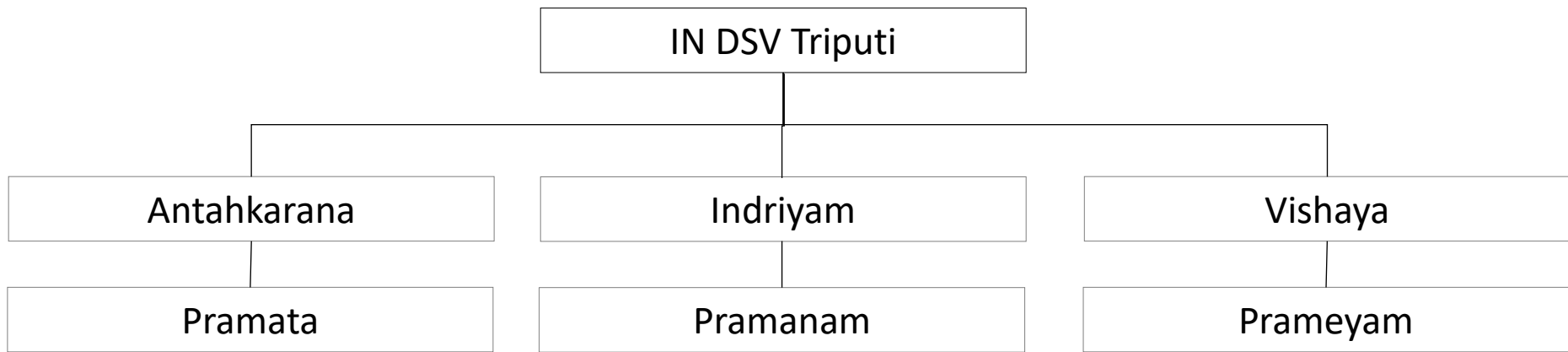
Dakshinamurthy Stotram :

नानाच्छिद्र घटोदर स्थित महादीप प्रभाभास्वरं
ज्ञानं यस्य तु चक्षुरादिकरण द्वारा बहिः स्पन्दते ।
जानामीति तमेव भान्तमनुभात्येतत्समस्तं जगत्
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षणामूर्तये ॥ ४ ॥

nānācchidra ghaṭodara sthita mahādīpa prabhābhāsvaram
jñānaṃ yasya tu cakṣurādikaraṇa dvārā bahiḥ spandate |
jānāmīti tameva bhāntamanubhātyetatsamastaṃ jagat
tasmai śrī gurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 4 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) As the Light of a Great Lamp Situated Inside a Pitcher having Many Holes, Shine Outwards, similarly, the Knowledge of That Only (i.e. Atman) Throb Outwards through our Eyes and Other Sense Organs, "I Know", He Alone Shining (i.e Atman), This Entire World Shines.. Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 4]

- This is TSV Theory
- Illumination of world through Mind, Sense-organs
- Chidabhasa, Pramata, Prameyam, Pramanam Bavet
- Knowledge could have been Produced Afresh by Pramata in TSV



- Triputi Does not exist before in Jagrat Avastha
- No office, Singapore before experience

• **Only at time of perception dream world, waking world exists, like in Swapna Triputi rises**

- Triputi Janya Jnanam Nasti
- Pramatra Janya Jnanam Kinchit Api Nasti
- Everything Sakshi Basyam only-

Question :

- I don't feel so... In Jagrat, my experience of Singapore, house, family is there
- I Take classes, listen to classes
- I am illuminating already existent world
- In my understanding world is Pramatra Basyam
- It was existent, I am experiencing now

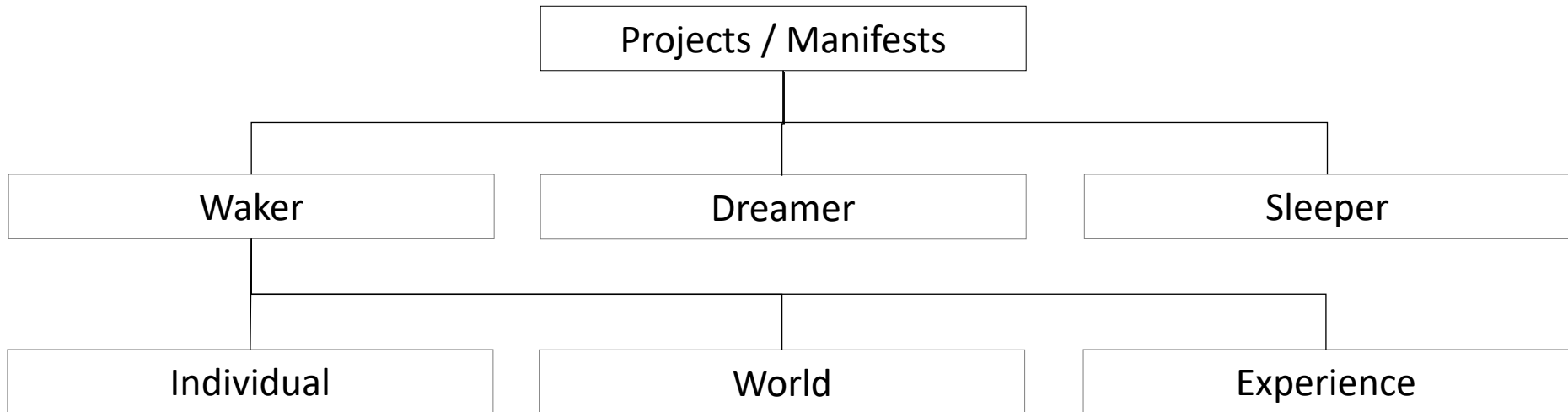
Answer : ND :

i) Pramatra Basyam :

- Status also projection of Moola avidya

ii) Sakshi - Alone exists :

- **Has Veiling Power - Moola Avidya**



- Transactions → World, taken back into Unmanifestation



iii) I Project Pramatra Basyam status also :

- When it is Shakshi Basyam, how can I project Pramatra basyam?

Imagine Dream :

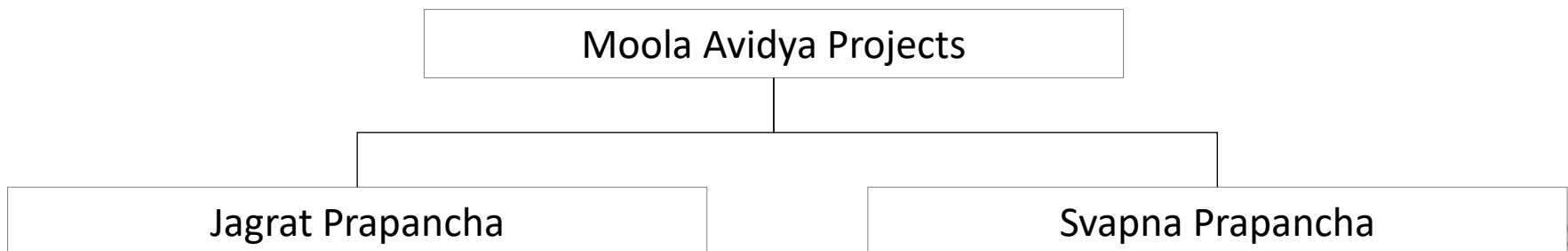
- In dream, go to Kailash - See it as Pramatra Basyam, not Sakshi Basyam

iv) My mind Pramata is illuminating Kailash which was already there existing :

- In Swapna, project world and Pramatra Basyam of the world
- In Jagrat also, project world and Pramatra Basyam of world

v) Fact :

- World and Pramatra Basyam are also projected by moola avidya



Sakshi :

- Illumines Jagrat and Swapna
- World not Pramatra Basyam
- We Project Pramatra Basyam

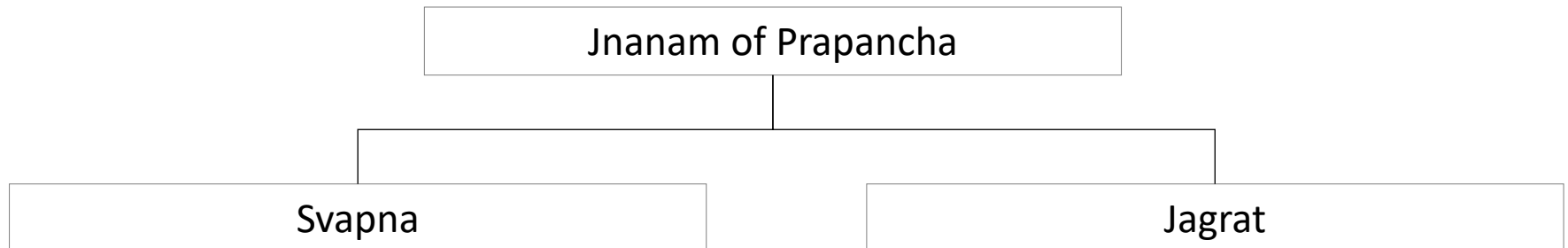
vi) Before ND Said :

- Continuity is Projected

Now :

- Pramatra Basyam is also Projected

- **Tatpati - Still, like in Swapna, Triputi Janya Pramatra Basyam is Bramaha**



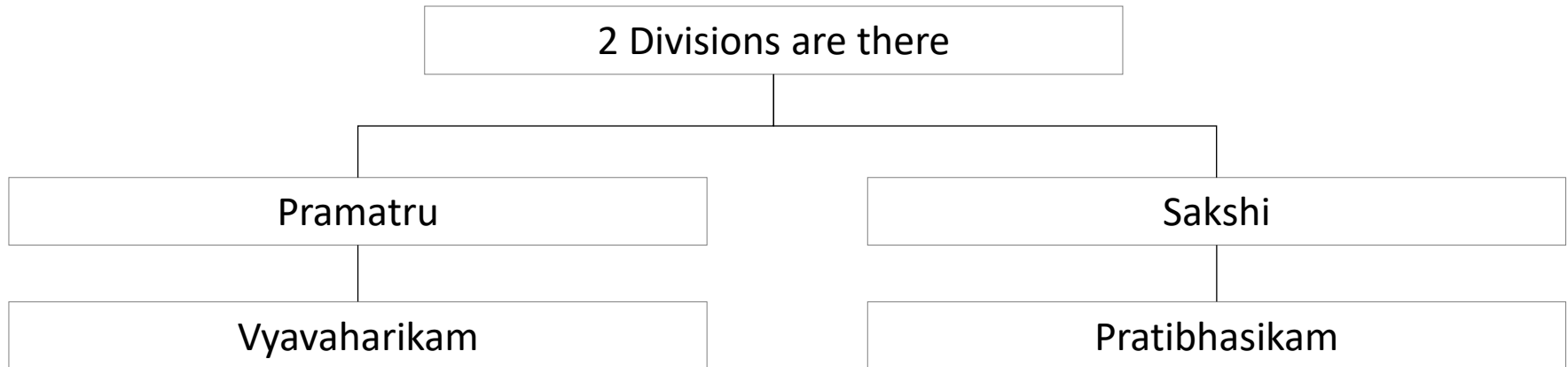
- Is Bramaha, Delusion, Projection of Non-apprehension of Reality, it is Anyatha Grahnam.
- It is an Aberration in the intellect

vii) TSV :

- Jagrat Padartha Sakshi Basyat not Pramatra Basyam.

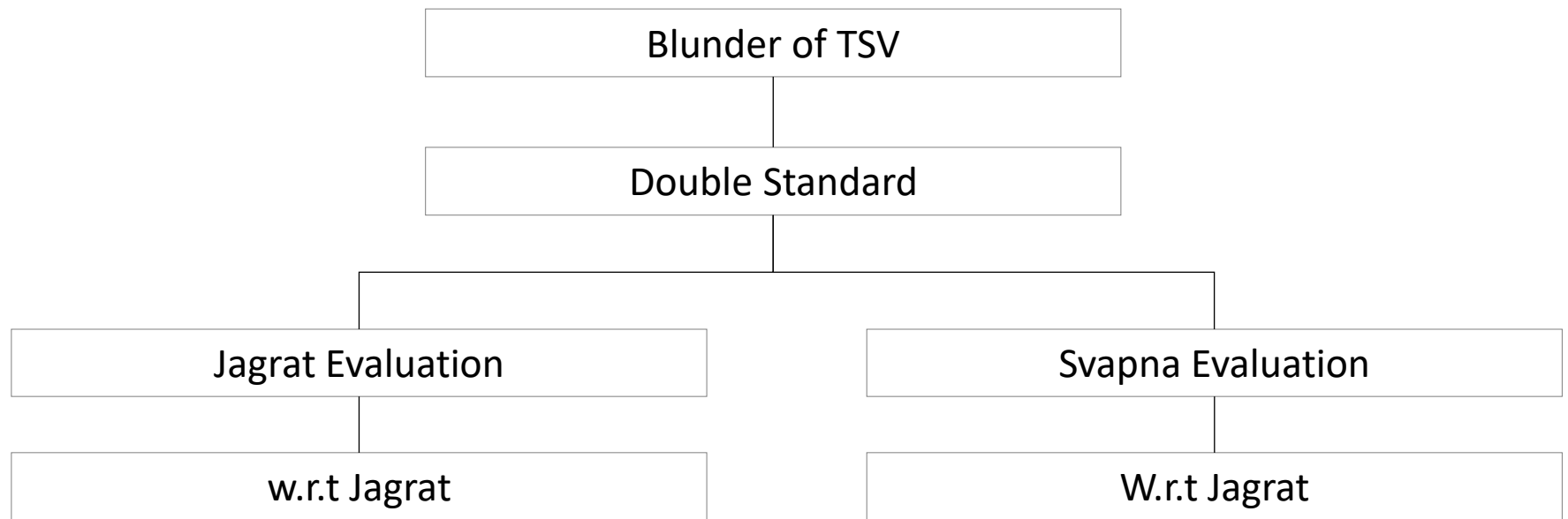
TSV :

| Jagrat | Svapna |
|--|---|
| <ul style="list-style-type: none">- Pramatra Basyam- Vyavaharikam | <ul style="list-style-type: none">- Pratibhasikam- Sakshi Basyam |



viii) DSV :

- Sarvam Sakshi Bashyam, Pratibhasikam Eva
- Vyavaharikam Nasti, Pramatra Nasti
- Jagrat Prapancha, Sakshi Bashyat
- Na Pramana Janya Vishaya not revealed by Pramata, Pramanam
- Hence Jagrat and Svapna Mithya
- Same Category, Pratibhasikam
- We make difference because of Basic Blunder committed by TSV



- Looking at Jagrat as Waker and Svapna also as Waker = Double Standard
- **Learn to Look at Svapna Prapancha from the Standpoint of Dreamer**
- DSV will be Crystal Clear



Final Extension of DSV :

- Mind Boggling

किञ्च जाग्रति केचन पदार्था मिथ्यारूपेण केचन सत्यरूपेण च प्रतीयन्ते। तत्रापि अनादिकालमारभ्य केचन पदार्था विद्यन्ते । केचन विनश्यन्ति। तत्सदृशाश्चान्ये उत्पद्यन्ते। इत्थं प्रपञ्चधारा उच्छेदो न कदापि भवतीति समुत्पन्नज्ञानस्य प्रपञ्चो न प्रतीयते। इतरेषां तु भासते इति। तादृशस्य ज्ञानस्य गुरुर्वेदान्ताश्च साधनानि। तैः साधनैः परमार्थ-सत्यस्य लाभः सिद्ध्यतीति चेत्येवंरूपा प्रतीतिर्जाग्रति भवति। एवं केषा-ञ्चित्पदार्थानां मिथ्यात्वम्, किषाञ्चिन्नाशः, केषाञ्चिदुत्पत्तिः, गुरुवेदान्तादिसाधनैः परमपुरुषार्थलाभ इति च । एतत्सर्वमविद्याकृतस्वप्नमिथ्यैव।

- ND Quoting TSV Conventional approach here

How to explain Jnanam, Samsara, Moksha?

i) Jagrat has Continuity :

- ND Refuted Continuity

ii) If Continuous, When did it Start?

- Anaadi Kale

Gita - Chapter 15 :

न रूपमस्येह तथोपलभ्यते
नान्तो न चादिर्न च सम्प्रतिष्ठा ।
अश्वत्थमेनं सुविरूढमूलं
असङ्गशस्त्रेण दृढेन छित्त्वा ॥ १५-३ ॥

na rūpamasyēha tathōpalabhyatē
nāntō na cadirna ca sampratiṣṭhā |
aśvatthamēnaṃ suvirūḍhamūlam
asaṅgaśastrēṇa dṛḍhēna chittvā || 15 - 3 ||

Its form is not perceived here as such, neither its end, or its foundation, nor its resting place; having cut asunder this firm-rooted Asvattha-tree with the strong axe of non-attachment...[Chapter 15 - Verse 3]

- Anaadi, no beginning
- Bhagawan Repeatedly created Universe

iii) In the universe, Jiva born because of some punya Papam :

- Interest in spirituality Rare

Gita :

मनुष्याणां सहस्रेषु
कश्चिद्यतति सिद्धये ।
यततामपि सिद्धानां
कश्चिन्मां वेत्ति तत्त्वतः ॥ ७-३ ॥

manuṣyāṇāṃ sahasrēṣu
kaścidyatati siddhayē |
yatatām api siddhānām
kaścinmām vētti tattvataḥ || 7-3 ||

Among thousands of men, one perchance strives for perfection; even among those successful strivers, only one perchance knows Me in essence. [Chapter 7 – Verse 3]

Svetasvatara Upanishad :

यो ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै ।
तं ह देवं आत्मबुद्धिप्रकाशं मुमुक्षुर्वै शरणमहं प्रपद्ये ॥ १८ ॥

yo brahmanam vidadhati purvam yo vai vedams ca prahinoti tasmai ।
tam ha devam atmbuddhiprakasam mumuksur vai saranam aham prapadye ॥ 18 ॥

निष्कलं निष्क्रियं शान्तं निरवद्यं निरञ्जनम् ।
अमृतस्य परं सेतुं दग्धेन्धनमिवानलम् ॥ १९ ॥

niskalam niskriyam santam niravadyam niranjanam ।
amrtasya param setum dagdhendhanam ivanalam ॥ 19 ॥

He who at the beginning of creation projected Brahma (Universal Consciousness), who delivered the Vedas unto him, who constitutes the supreme bridge of immortality, who is partless, free from actions, tranquil, faultless, taintless, and resembles the fire that has consumed its fuel, seeking liberation I go for refuge to that Effulgent One, whose light turns the understanding towards the Atman. [Chapter 6 - Verse 18, 19]

Bhagawan creates Universe and Vedas together :

- One Practices karma Yoga, Upasana Yoga, gets Sadhana Chatushtaya Sampatti, Grace of guru, Does Sravanam / Mananam / Nididhyasanam, gets Jnanam.
- Guru Parampara continues
- Jnani removes Agami, Sanchita, Prarabda continues, world Continues.

IV) Jnani :

- Ends Prarabda, disappears
- World with other Ajnanis continuous based on Sanchita, Prarabdha
- Jivan Mukti jnanis don't come back gets Videha Mukti, Others continue Samsara.
- This is Trivida Satta Vadi

ND : DSV :

- All these are projections of moola avidya
- Shankara was there = Projection of moola avidya

Conclusion :

- Nothing is there really
- All appearances, Mithya in Jagrat Avastha, projection of moola avidya

What about moksha?

- It does not exist
- 40 Years of teaching required to come to this conclusion

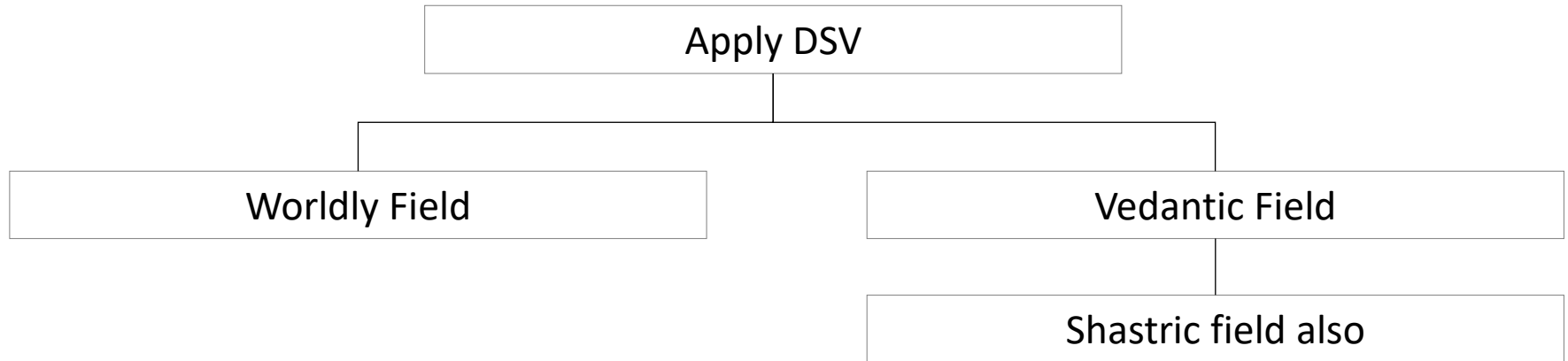
Swamiji started teaching :

- 15th August 1978
 - 15th August 2018
- } 40 Years

- All projections in Current Jagrat Avastha
- Moola Avidya Pratiti Eva = Essence of DSV

Revision 285 : DSV Concluding - Topic 341 :

- i) No continuity of the Jagrat or Svapna
- ii) Extend DSV to Vedantic field also



iii) Idea :

- There is Veda Pramanam from beginningless time, Guru Sishya Parampara, Acharya liberated, there will be Moksha for Jnanis are all thoughts in the Present always from Shankara's time till today.

- **All like Svapna Projected by Moola Avidya in Individual Mind in Jagrat Avastha**
 - **Continuity not objectively existent.**
 - **It is a Subjective Projection of Moola Avidya always**
 - **Subjective projection not of Individual Mind but Chaitanyam and Moola Avidya**
- Hence continuity is not there in Shastric field also

Idea :

- Videha Mukta will not have worldly experience
- Ignorant Jivas continue to exist and experience the world
- All ideas always are projections of Moola avidya (Projecting mind does not know its nature)
- Continuity of Veda, Guru Parampara is also projection
- Jivan Mukti, Videha Mukti, world continuity, Guru - Shishya Parampara are projections of moola avidya (Maya)

DSV Contention :

- That is no objective continuity at all
- Kincha, Moreover, all are projections of Moola Avidya

iv) TSV :

- Talks about Bheda of Pratibhaikm and Vyavaharikam in Jagrat Avastha

Vyavaharika Prapancha :

- Anaadi kala, superior, exists since beginningless time, Anaadi
- Responsible for huge bundle of Sanchita karma acquired in countless Janmas from beginningless time

| |
|--|
| <ul style="list-style-type: none">• All Sanchita Karmas acquired from beginningless time can be destroyed by one Akhandakara Jnana vrutti |
|--|

- Some Padarthas end, some bodies end, some Prarabdha ends.

- Infinite Sanchita Karma destroyed by one Vrutti - Aham Brahma Asmi
- Mind has reservation
- Body is produced again, Another bunch of Prarabdha produced
- This is flow of external universe
- World never ends, even if I attain Videha Mukti
- Whole thing is projection in Jagrat Avastha - iti Prati Jagrati Bavati

| |
|--|
| <ul style="list-style-type: none"> • These are ideas entertained during our Jagrat Avastha |
|--|

- Anaadi, Prarabdha, Sanchita, Jivan Mukti all ideas
- World continuous
- World not available for Videha Mukta's
- For others, world appearance continuous...
- This is conventional thinking of TSV

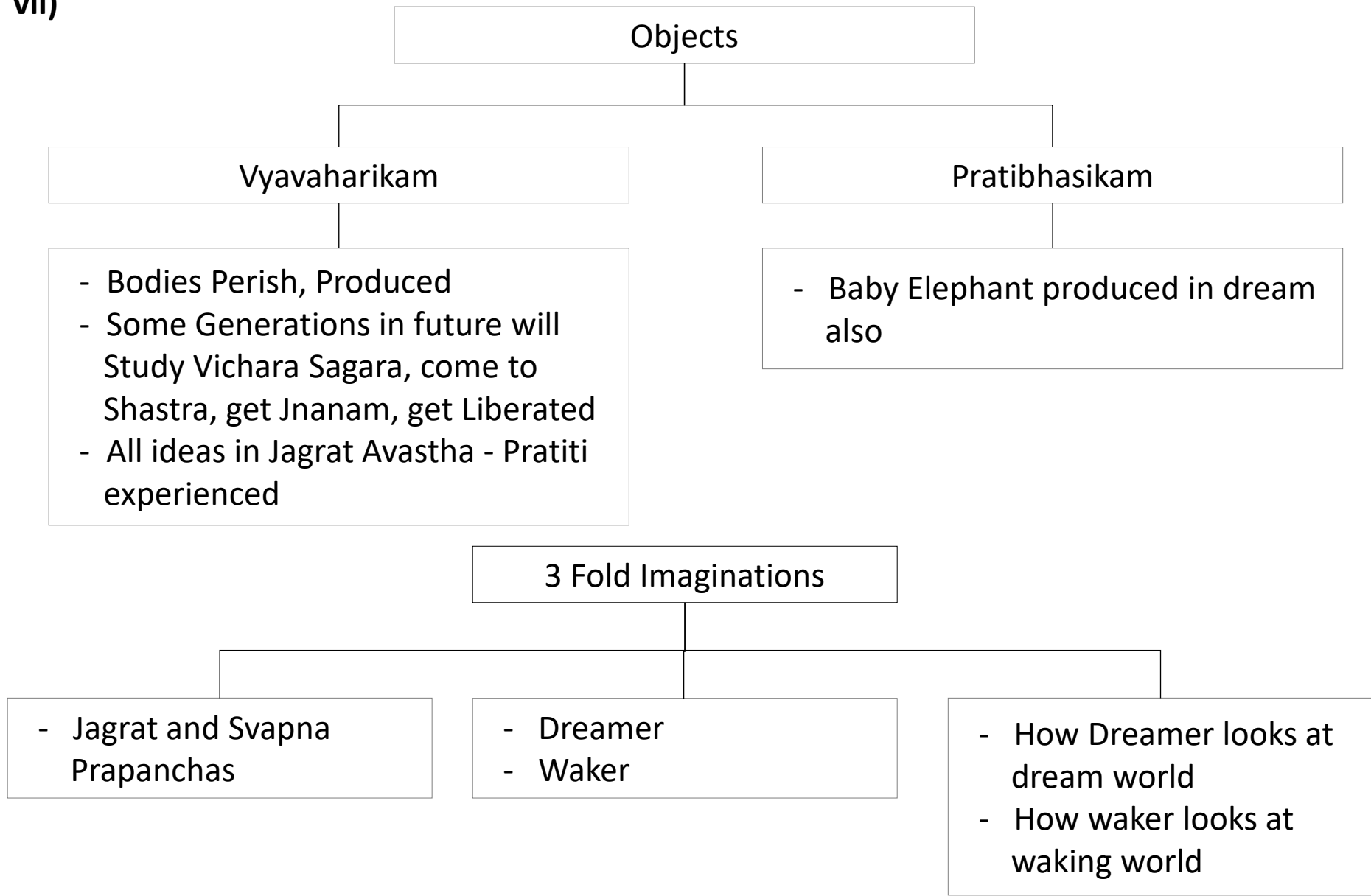
v) With Guru - Vedanta sadhana, knowledge arises :

- We have Vedanta Pramanam
- Sadhanas Generate Videha Mukti knowledge through instruments

vi) I accomplish Paramartika Satyam, absolute freedom will be attained at one time :

- | |
|---|
| <ul style="list-style-type: none"> • All notions, ideas are entertained in Jagrat Avastha |
|---|

vii)



Dreamer :

- Looks at Guru Sishya Parampara, gets Videha Mukti.

- Dreamer thinks dream continues.
- Dreamer imagines in Dream all things, thoughts
- Wakes up to Jagrat Avastha
- Dream Prapancha, Shastra, Parampara goes

- **Dream continuity is a projection of Nidra Shakti**
- **Jagrat continuity is a projection of Moola Avidya**



What are Pramana Vakyams for DSV?

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।

न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ प. चि. २३५, कू. ७१ ॥

यत्र हि द्वैतमिव भवति तदितर इतरं पश्यति, यत्र त्वस्य सर्वमात्मै-वाभूत्
तत्केन कं पश्येत् ॥

बृ. २.४.१४ ॥

न बन्धोऽस्ति न मोक्षोऽस्ति कदाचित् कस्यचित् क्वचित् ।

सर्वमात्ममयं शान्तमित्येवं प्रत्ययं स्फुटम् ॥

i) Panchadasi - Chapter 6 :

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।

न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥२३५॥

Na nirodho na cotpattir na baddho na ca sādhaḥ ।

na mumukṣur na vai muktaḥ ityeṣā paramārthatā ॥ 235 ॥

The Sruti declares that in fact there is no destruction and no origination; none in bondage and none engaged in practice for liberation; no aspirant for liberation and none liberated. This is the transcendental truth. [Chapter 6 - Verse 235]

Panchadasi - Chapter 8 :

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।
न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥७१॥

‘(For Kutastha) there is no death and no birth, none in bondage and none engaged in working out release (Sadhaka), no aspirant for release (Mumukshu) and none liberated (Mukta). That is the supreme truth.’ [Chapter 8 - Verse 71]

Mandukya Upanishad :

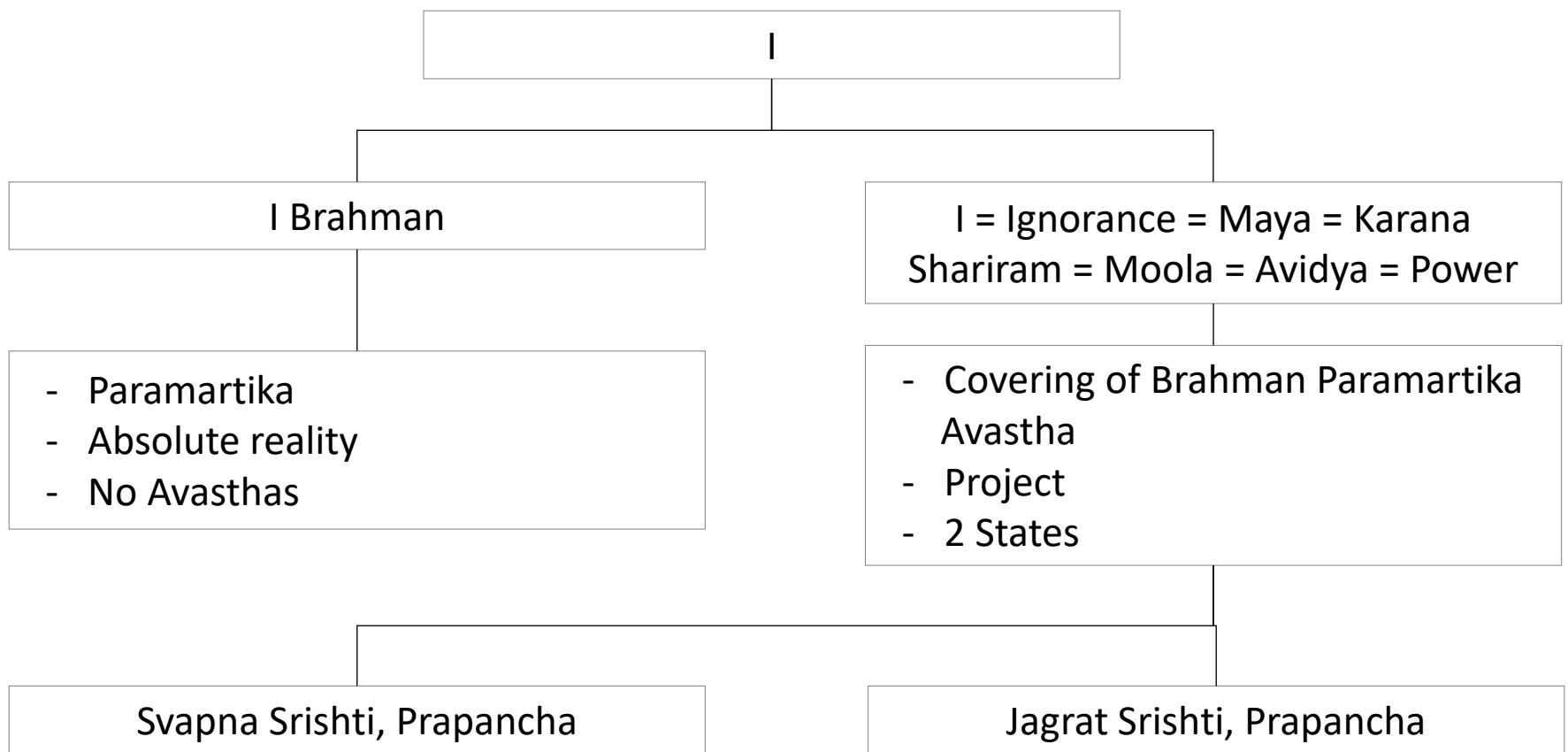
न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।
न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ ३२ ॥

na nirodho na cotpattirna baddho na ca sādhaḥ |
na mumukṣurna vai mukta ityeṣā paramārthatā || 32 ||

There is neither dissolution, nor birth; neither anyone in bondage, nor any aspirant for wisdom; neither can there be anyone who hankers after liberation, nor any liberated as such. This alone is the Supreme Truth. [2 - K - 32]

a) Na Nirodha, Na cha Utpatti :

- No Origination and Resolution of Srishti in 3 Periods of time
- There is Srishti is my own mental Projection in my Jagrat Avastha
- Just as in Swapna, I project a Srishti, in Jagrat Avastha, I project a Srishti.



a) Na Nirodaha, no resolution, Pralayam, since no creation :

- Only if Srishti, Pralayam
- If no Creation, what is Samsari?

b) Na Baddaha, no Samsari :

- Who is Samsari? One in ignorant State
- Project wrong notions in Jagrat

c) Na Cha Sadhaka :

- No Spiritual Seeker

d) Na Mumukshu :

- No one desirous of liberation

e) Na Vai Muktaha :

- No one gets liberated

f) Iti Esha Paramartataha :

- This alone is absolute reality

ii) Brihadaranyaka Upanishad :

यत्र हि द्वैतमिव भवति तदितर इतरं जिघ्रति,
तदितर इतरं पश्यति, तदितर इतरम् शृणोति,
तदितर इतरमभिवदति, तदितर इतरम् मनुते,
तदितर इतरं विजानाति;

यत्र वा अस्य सर्वमात्माइवाभूतत्केन
कं जिघ्रेत्, तत्केन कं पश्येत्,
तत्केन कं शृणुयत्, तत्केन कमभिवदेत्,
तत्केन कं मन्वीत, तत्केन कं विजानीयात्?
येनेदम् सर्वं विजानाति, तं केन विजानीयात्?
विज्ञातारम् अरे केन विजानीयादिति ॥ १४ ॥

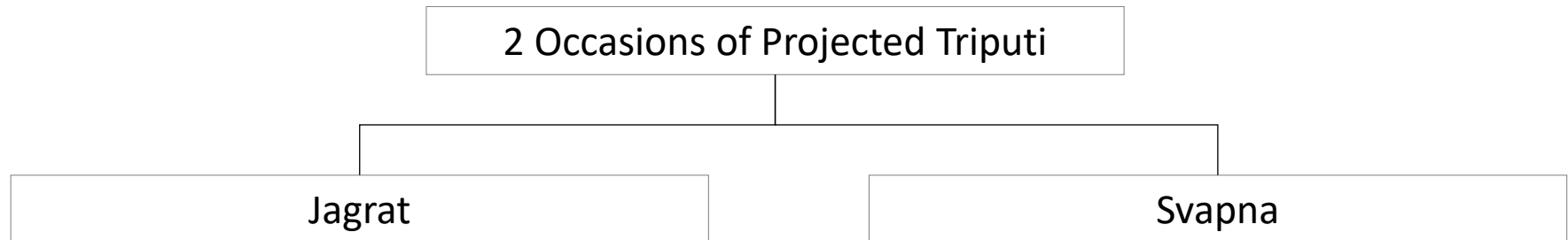
yatra hi dvaitamiva bhavati taditara itaram jighrati,
taditara itaram paśyati, taditara itaram śrṇoti,
taditara itaramabhivadati, taditara itaram manute,
taditara itaram vijānāti;

yatra vā asya sarvamātmāivābhūttatkena
kaṃ jighret, tatkena kaṃ paśyet,
tatkena kaṃ śrṇuyat, tatkena kamabhivadet,
tatkena kaṃ manvīta, tatkena kaṃ vijānīyāt?
yenedam sarvaṃ vijānāti, taṃ kena vijānīyāt?
vijñātāram are kena vijānīyāditi || 14 ||

Because when there is duality, as it were, then one smells something, one sees something, one hears something, one speaks something, one thinks something, one knows something. (But) when to the knower of Brahman everything has become the Self, then what should one smell and through what, what should one see and through what, what should one hear and through what, what should one speak and through what, what should one think and through what, what should one know and through what? Through what should one know That owing to which all this is known—through what, O Maitreyī, should one know the Knower ? [2 - 4 - 14]

a) Yatra Hi Tat Hiva Bavati :

- Wherever there is a Projected Triputi (Dvaitam), it is Projected by Moola Avidya



- Both are Svapna Avastha

| Satyam | Mithya |
|--------|--------------------------------------|
| | - Jagrat, Svapna (2 Svapna Avasthas) |

Tatra Itaram Pashyet :

- In Projection, one perceived other, Smells, sees, hears other
- Triputi falsified by knowledge

- Who is there to see, Smell, taste, hear...

- **No duality at all in Paramartika Satyam**
- **In Sleep, no Jagrat or Svapna Prapancha**

- Svapna Resolves in Sleep

Misconception :

- Jagrat remains, Does not resolve in my Sleep

DSV :

- Both Jagrat, Svapna Prapanchas resolves in Sleep

iii) Yoga Vasishta - 32000 Verses :

- Upasanati Prakaranam - Chapter 5th - 71 Section - Sloka 27, 28.... Na Bandosti, Na Mokshosti, Kadachit Kasyachit Kva Chit
- Sarvan Atma Mayam
- Shanti Mithya Evam Sphutam

What type of Brahman you are?

- Shantam, Shivam, Advaitam - iti Eva Pratyaya Jnanam, Sphutam
- That alone is clear knowledge, understanding.

iv)

सबाह्याभ्यन्तरं राम सर्वत्र दृढतां नय।

अविद्यमानोऽप्यवभासते द्वयो ध्यातुर्धिया स्वप्नमनोरथौ यथा।

तत्कर्म सङ्कल्पविकल्पकं मनो बुधो निरुन्ध्यादभयं ततः स्यात् ॥ भा. पु. ११.२.३८
॥ इत्याद्यनेकश्रुतिस्मृतीतिहासपुराणानुभवादिभ्यः। वासिष्ठरामायणे चेत्थ-
मनेकेतिहासा उपलभ्यन्ते।

- Yoga Vasishtam....
- Sabaahyantaraha... Same in Mandukya Bashyam
- One Brahman is appearing as both inside and outside
- Nama - Rupa = Avidya
- Only one Atma everywhere
- May you make this knowledge of Brahman Dhridam - Firm
 - One Avibaktam - Undivided Brahman
 - Appears as many
 - Many = Nama Rupa = Mithya = Avidya

1st :

- Avidya produces Nama Rupa

2nd :

- Avidya crystallizes in Nama Rupa

3rd :

- Avidya is Nama Rupa
- 3 Conditions of ignorance of Swaroopa Atma
- Sarvatra = Everywhere Brahman Asti, come to binary firmly
- Don't leave it when problems come, even for 1 hour
- Suppression not good
- There is pressure to go to triangular format with body identification

v) Bhagavatam :

अविद्यमानोऽप्यवभाति हि द्वयो
ध्यातुर्धिया स्वप्नमनोरथौ यथा ।
तत् कर्मसङ्कल्पविकल्पकं मनो
बुधो निरुन्ध्यादभयं ततः स्यात् ॥ ३८ ॥

avidyamāno 'py avabhāti hi dvayo
dhyātur dhiyā svapna-manorathau yathā ।
tat karma-saṅkalpa-vikalpakam mano
budho nirundhyād abhayam tataḥ syāt ॥ 38 ॥

Although the duality of the material world does not ultimately exist, the conditioned soul experiences it as real under the influence of his own conditioned intelligence. This imaginary experience of a world separate from Kṛṣṇa can be compared to the acts of dreaming and desiring. When the conditioned soul dreams at night of something desirable or horrible, or when he daydreams of what he would like to have or avoid, he creates a reality that has no existence beyond his own imagination. The tendency of the mind is to accept and reject various activities based on sense gratification. Therefore an intelligent person should control the mind, restricting it from the illusion of seeing things separate from Kṛṣṇa, and when the mind is thus controlled he will experience actual fearlessness. [11 - 2 - 38]

- Chapter 2, 3, 4, 5 - Called Navajyothi Samvada, Jayanti Gita
- 1st Chapter of Navayogi Samvada has this 38th Mantra
- Avidya Mana Dvayaya Avabhasate
- Non-existent duality is Appearing because of Moola avidya
- Dvaya = Jagrat and Svapna Prapancha

Jata :

- For an observer - He is using mind as an instrument
- Non-existent Jagrat Prapancha appears temporarily
- As temporary as Svapna
- Sapna Manoratham
- Daydreaming, hallucination.
- People see things because of certain brain condition
- See as if they are really standing outside.

Hallucination

Visual

Auditory form

- Someone commands, gives instructions inside
- Constant Hallucination
- Objectively existent for them not seen as subjective projection
- All because of mind and ignorance
- Learn to handle ignorant mind
- Sarva Yoginam - Karma Sankalpa Vikalpakam Manaha...
- Ignorant Mind keeps projecting one Duty after another, more Actions, endless...
- Karma projecting ignorant Mind may you learn to handle, Master

Mandukya Upanishad :

मनसो निग्रहायत्तमभयं सर्वयोगिना(णा)म् ।

दुःखक्षयः प्रबोधश्चाप्यक्षया शान्तिरेव च ॥ ४० ॥

manaso nigrahāyattamabhayaṃ sarvayoginā(ṇā)m |

duḥkhakṣayaḥ prabodhaścāpyakṣayā śāntireva ca || 40 ||

Yogi-s who do not follow the path of knowledge as declared in this Karika depend upon the control of their mind for fearlessness and destruction of misery, and also the knowledge of the Self and eternal peace. [3 - K - 40]

- By that, get Abhayam, not by doing more Karma

• **Jagrat and Swapna both equally Pratibhasikam, don't grade one higher as Vyavaharikam**

- Sruti, Smriti, Purana, Itihasa - Pramanas are therefor DSV

• **Most powerful is our own Sushupti Anubava Pramanam for DSV**

• **Jagrat and Swapna both disappear simultaneously into an Universal power of consciousness**

- Both appear later
- Don't give more reality to one
- Vasishta Ramayana = Yoga Vasishta stories all within dream
- Vedanta course for a king in dream is next topic
- Mahavakya, Jahati, Ajahati Lakshana all in dream of Agruta Deva
- Next Panchadasi Pramanam.

किञ्च क्षणकालमात्रव्यापिनि स्वप्ने अनन्तकल्पकालो भाति। जाग्रतीवस्थिरतया पदार्थाः प्रतिभान्ति। तैः पदार्थैश्चिरकालं भोगो भुज्यते । तथा चोक्तं पञ्चदश्यां ब्रह्मानन्देऽद्वैतानन्दप्रकरणे-

TSV Argument :

| Svapna | Jagrat |
|---------------|----------------|
| No Continuity | Has Continuity |

NDS Answer : Blunder :

- You are comparing dream from wakers angle
- Dream is Short
- Huge division is appearing in one second of our Projection in Dream
- Time Duration for Dreamer and waker same, scale of time

i) Second (Kashta) :

- Time taken for Eyelid to Blink
- Shortest

ii) Kala

iii) Muhurta

iv) Dinam

v) Paksha (fortnight)

vi) Masa - Month

vii) Rituhu (2 Months)

viii) Ayanam (6 Months)

ix) Vatsaraha (One year)

- x) Kali Yugam = 4,32,000 Years
- xi) Dvapara Yugam = 8,64,000 Years
- xii) Treta Yugam = 12, 96,000 Years
- xiii) Kruta Yugam = 17,28,000 Years
- xiv) Chatur Yugam = 43,20,000 Years (Chatur Yugam)
- xv) Maha Yugam = Chatur Yugam \times 100
- xvi) Manvantaram
- xvii) Brahmas Day

Revision 286 :

- ND Concludes DSV by giving Pramanam for Shastra
- Shruti, Smruti, Itihaasa, Purana
- In dream few seconds w.r.t. waker's time
- In dream, dreamer experiences long-duration Ananta kala
- Kalpa = one day of Brahmaji

i) Kashta :

- Smallest unit of time
- Time required to blink the eye lid
- Multiples of Kashta = higher units

ii) Academic Interest :

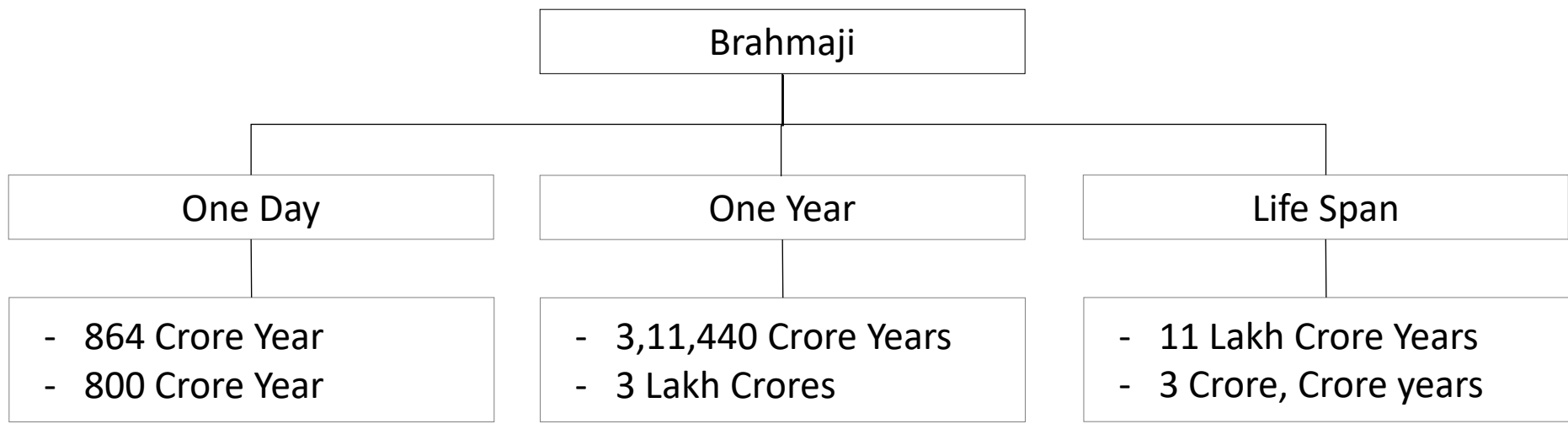
- Kruta, Dvapara, Treya, Kali yugas
- 4 Combined = Maha yuga = Chatur yuga

iii) One Chatur yuga :

- 43,20,000 Years

iv) 71 Chatur yugas = one Manavantaram :

- Duration of one Manu
- 14 Manus are there



- This long duration is experienced by Dreamer in Dream also
- For Dreamer, Mountain appears long Lasting in dream
- Experiences of Sukham Short, Dukham long (Shira Kalam)

Panchadasi - Chapter 13 :

निद्राशक्तिर्यथा जीवे दुर्घटस्वप्नकारिणी ।

ब्रह्मण्येषा स्थिता माया मृष्टिस्थित्यन्तकारिणी ॥८६॥

Just as in the sleeping State a power inherent in the Jiva gives rise to impossible dreams, so the power of Maya inherent in Brahman, projects, maintains and destroys the Universe.
[Chapter 13 - Verse 86]

स्वप्ने वियद्गतिं पश्येत् स्वमूर्धच्छेदनं यथा ।

मुहूर्ते वत्सरोधं च मृतपुत्रादिकं पुनः ॥८७॥

In dream a man may see himself flying in the sky or being beheaded. In a moment he may live through the experience of many years. Or he may dream of seeing a dead son and so forth
[Chapter 13 - Verse 87]

Panchadasi - Chapter 13 :

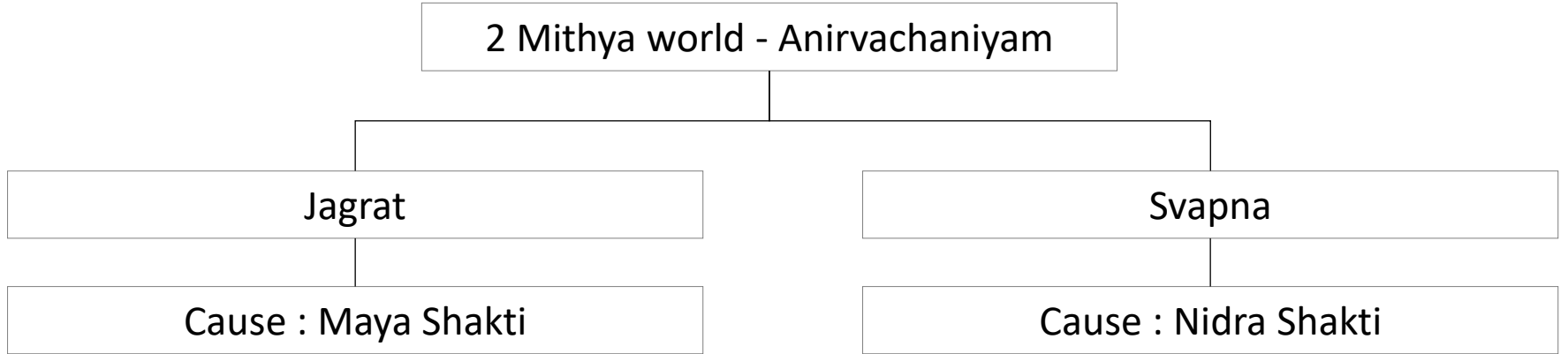
इदं युक्तमिदं नेति व्यवस्था तत्र दुर्लभा ।
यथा यथेक्ष्यते यद्यत्तत्तद्युक्तं तथा तथा ॥८८॥

‘This is proper (Possible) and this is not’ such discrimination is not possible then. Whatever one perceives in dreams seems to be in the right Place. [Chapter 13 - Verse 88]

ईदृशो महिमा दृष्टो निद्राशक्तेर्यदा तदा ।
मायाशक्तेरचिन्त्योऽयं महिमेति किमद्भुतम् ॥८९॥

When such is the glory of the power of sleep and dream, what is there to wonder at the unimaginable glory of the power of Maya? [Chapter 13 - Verse 89]

i)



- No Continuity in both
- World not logically explainable
- Illogical world of dream and Jagrat
- 2 Shakti generate 2 Worlds Durghatana = illogical
- Creates 2 world in the Jiva Living in this Body

- Exactly like Nidra Shakti, Maya Shakti performs illogical extraordinary feats in Jagrat.

| Maya Located in Brahman | Nidra Shakti Located in Jiva |
|--|---|
| <ul style="list-style-type: none"> - Responsible for Jagrat Srishti, Sthithi, Pralayam - illogical things happen | <ul style="list-style-type: none"> - Responsible for Srishti, Sthithi Layam of Svapna - illogical things happen - Walking, flying in Spacer - Experience ones own death - Brahmachari gets Married has 6 Children - Departed parent appears |

- Continuity is an illusion in both
- Do Vyavahara in both in Jagrat and Svapna
- Experiences are mixture of logical and illogical
- Simultaneous experiences categorization not possible
- Appear logical, natural in dream or Jagrat.
- Both Nidra and Maya Shakti are wonderful, glorious
- Mahima - Pulling not Strilling
- Mahimna - Na Karanta
- Shiva Mahimna Stotram continuity and Prapancha is projection in both Jagrat and Svapna, not fact.
- Maya can do that

Grand Conclusion of DSV :

- Vailakshanam Kadachit Api Nasti
- No difference between Jagrat and Svapna both Pratibhasika Satyam
- Everything other than Atma is Pratibhasika Mithya
- Vyavaharika used by TSV, Rejected by ND

i) Brihadaranyaka Upanishad :

अथ हैनमूषस्तश्चाक्रायणः पप्रच्छ;
याज्ञवल्क्येति होवाच, यत्साकशादपरोक्षद्ब्रह्म,
य आत्मा सर्वान्तरः, तं मे व्याचक्ष्व इति;
एष त आत्मा सर्वान्तरः; कतमो याज्ञवल्क्य
सर्वान्तरो ? यः प्राणेन प्राणिति स त आत्मा सर्वान्तरः,
योऽपानेनापानिति स त आत्मा सर्वान्तरः,
यो व्यानेन व्यानिति स त आत्मा सर्वान्तरः,
य उदानेनोदानिति स त आत्मा सर्वान्तरः,
एष त आत्मा सर्वान्तरः || 1 ||

atha hainamūṣastaścākrāyaṇaḥ papraccha;
yājñavalkyeti hovāca, yatsākśādaparokśādbrahma,
ya ātmā sarvāntaraḥ, taṁ me vyācakśva iti;
eṣa ta ātmā sarvāntaraḥ; katamo yājñavalkya
sarvāntaro ? yaḥ prāṇena prāṇiti sa ta ātmā sarvāntaraḥ,
yo'pānenāpāniti sa ta ātmā sarvāntaraḥ,
yo vyānena vyāniti sa ta ātmā sarvāntaraḥ,
ya udānenodāniti sa ta ātmā sarvāntaraḥ,
eṣa ta ātmā sarvāntaraḥ || 1 ||

Then Uṣasta, the son of Cakra, asked him. ‘Yājñavalkya,’ said he, ‘explain to me the Brahman that is immediate and direct—the self that is within all.’ ‘This is your self that is within all.’ ‘Which is within all, Yājñavalkya?’ ‘That which breathes through the Prāṇa is your self that is within all. That which moves downwards through the Apāna is your, self that is within all. That which pervades through the Vyāna is your self that is within all. That which goes out through the Udāna is your self that is within all. This is your self that is within all.’ [3 - 4 - 1]

i) Brihadaranyaka Upanishad :

अथ हैनं कहोलः कौषीतकेयः पप्रच्छ;
याज्ञवल्क्येति होवाच, यदेव
साकशादपरोक्षशाद्ब्रह्म, य आत्मा सर्वान्तरः,
तं मे व्याचक्ष्वेति; एष त आत्मा सर्वान्तरः ।
कतमो याज्ञवल्क्य सर्वान्तरः ?
योऽशनायापिपासे शोकं मोहं जरां मृत्युमत्येति ।
एतं वै तमात्मानं विदित्वा ब्राह्मणाः
पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च
व्युत्थायाथ भिक्षाचर्यं चरन्ति;
या ह्येव पुत्रैषणा सा वित्तैषणा,
या वित्तैषणा सा लोकैषणा,
उभे ह्येते एषणे एव भवतः । तस्माद्ब्राह्मणः
पाण्डित्यं निर्विद्य बाल्येन तिष्ठाम् ।
बाल्यं च पाण्डित्यं च निर्विद्याथ मुनिः,
अमौनं च मौनं च निर्विद्याथ ब्राह्मणः;
स ब्राह्मणः केन स्यात् ?
येन स्यात्तेनेदृश एव, अतोऽन्यदार्तम् ।
ततो ह कहोलः कौषीतकेय उपरराम ॥ १ ॥

atha hainaṃ kaholaḥ kauṣītakeyaḥ papraccha;
yājñavalkyeti hovāca, yadeva
sākśādaparokśādbrahma, ya ātmā sarvāntaraḥ,
taṃ me vyācakśveti; eṣa ta ātmā sarvāntaraḥ |
katamo yājñavalkya sarvāntaraḥ ?
yo'śanāyāpipāse śokaṃ moham jarāṃ mṛtyumatyeti |
etaṃ vai tamātmānaṃ viditvā brāhmaṇāḥ
putraiṣaṇāyāśca vittaiṣaṇāyāśca lokaiṣaṇāyāśca
vyutthāyātha bhikṣācaryaṃ caranti;
yā hyeva putraiṣaṇā sā vittaiṣaṇā,
yā vittaiṣaṇā sā lokaiṣaṇā,
ubhe hyete eṣaṇe eva bhavataḥ | tasmādbrahmaṇaḥ
pāṇḍityaṃ nirvidya bālyena tiṣṭhāset |
bālyaṃ ca pāṇḍityaṃ ca nirvidyātha muniḥ,
amaunaṃ ca maunaṃ ca nirvidyātha brāhmaṇaḥ;
sa brāhmaṇaḥ kena syāt ?
yena syāttenedṛśa eva, ato'nyadārtam |
tato ha kaholaḥ kauṣītakeya upararāma || 1 ||

Then Kahola, the son of Kuṣītaka, asked him. ‘Yājñavalkya,’ said he, ‘explain to me the Brahman that is immediate and direct—the self that is within all.’ ‘This is your self that is within all.’ ‘Which is within all, Yājñavalkya?’ ‘That which transcends hunger and thirst, grief, delusion, decay and death. Knowing this very Self the Brāhmaṇas renounce the desire for sons, for wealth and for the worlds, and lead a mendicant life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for the worlds, for both these are but desires. Therefore the knower of Brahman, having known all about scholarship, should try to live upon that strength which comes of knowledge; having known all about this strength as well as scholarship, he becomes meditative; having known all about born meditateness and its opposite, he becomes a knower of Brahman. How does that knower of Brahman behave? Howsoever he may behave, he is just such. Except this everything is perishable.’ Thereupon Kahola, the son of Kuṣītaka, kept silent. [3 - 5 - 1]

- Everything is Mithya other than Atma
- Aartha = Mithya
- Pratibhasika = Mithya

ii) Brihadaranyaka Upanishad :

यद्वै तन्न पश्यति पश्यन्वै
तन्न पश्यति, न हि
द्रष्टुर्दृष्टेर्विपरिलोपो विद्यतेऽविनाशित्वान् ।
न तु तद्वितीयमस्ति
ततोऽन्यद्विभक्तं यत्पश्येत् ॥ २३ ॥

yadvai tanna paśyati paśyanvai
tanna paśyati, na hi
draṣṭurdṛṣṭerviparilopo vidyate'vināśitvān |
na tu taddvitiyamasti
tato'nyadvibhaktaṃ yatpaśyet || 23 ||

That it does not see in that state is because, although seeing then, it does not see; for the vision of the witness can never be lost, because it is immortal. But there is not that second thing separate from it which it can see. [4 - 3 - 23]

ii) Brihadaranyaka Upanishad :

यद्वै तन्न जिघ्रति
जिघ्रन्वै तन्न जिघ्रति,
न हि घ्रातुर्घ्रातेर्विपरिलोपो
विद्यतेऽविनाशित्वान्;
न तु तद्वितीयमस्ति
ततोऽन्यद्विभक्तं यज्जिघ्रेत् ॥ २४ ॥

yadvai tanna jighrati
jighranvai tanna jighrati,
na hi ghrāturghrāterviparilopo
vidyate'vināśitvān;
na tu taddvitīyamasti
tato'nyadvibhaktaṃ yajjighret || 24 ||

That it does not smell in that state is because, although smelling then, it does not smell; for the smeller's function of smelling can never be lost, because it is immortal. «But there is not that second thing separate from it which it can smell. [4 - 3 - 24]

यद्वै तन्न रसयते रसयन्वै
तन्न रसयते, न हि रसयितू
रसयितेर्विपरिलोपो विद्यतेऽविनाशित्वान्;
न तु तद्वितीयमस्ति
ततोऽन्यद्विभक्तं यद्रसयेत् ॥ २५ ॥

yadvai tanna rasayate rasayanvai
tanna rasayate, na hi rasayitū
rasayiterviparilopo vidyate'vināśitvān;
na tu taddvitīyamasti
tato'nyadvibhaktaṃ yadrasayet || 25 ||

That it does not taste in that state is because, although tasting then, it does not taste; for the taster's function of tasting can never be lost, because it is immortal. But there is not that second thing separate from it which it can taste. [4 - 3 - 25]

ii) Brihadaranyaka Upanishad :

यद्वै तन्न वदति,
वदन्वै तन्न वदति,
न हि वक्तुर्वक्तेर्विपरिलोपो
विद्यतेऽविनाशित्वान्;
न तु तद्वितीयमस्ति
ततोऽन्यद्विभक्तं यद्वदेत् ॥ २६ ॥

yadvai tanna vadati,
vadanvai tanna vadati,
na hi vakturvakterviparilopo
vidyate'vināśitvān;
na tu taddvitīyamasti
tato'nyadvibhaktaṃ yadvadet || 26 ||

That it does not speak in that state is because, although speaking then, it does not speak; for the speaker's function of speaking can never be lost, because it is immortal. But there is not that second thing separate from it which it can speak. [4 - 3 - 26]

यद्वै तन्न शृणोति
शृण्वन्वै तन्न शृणोति,
न हि श्रोतुः श्रुतेर्विपरिलोपो
विद्यतेऽविनाशित्वान्;
न तु तद्वितीयमस्ति
ततोऽन्यद्विभक्तं
यच्छृणुयात् ॥ २७ ॥

yadvai tanna śṛṇoti
śṛṇvanvai tanna śṛṇoti,
na hi śrotuḥ śruterviparilopo
vidyate'vināśitvān;
na tu taddvitīyamasti
tato'nyadvibhaktaṃ
yacchṛṇuyāt || 27 ||

That it does not hear in that state is because, although hearing then, it does not hear; for the listener's function of hearing can never be lost, because it is immortal. But there is not that second thing separate from it which it can hear. [4 - 3 - 27]

ii) Brihadaranyaka Upanishad :

यद्वै तन्न मनुते
मन्वानो वै तन्न मनुते,
न हि मन्तुर्मतेर्विपरिलोपो
विद्यतेऽविनाशित्वान्;
न तु तद्वितीयमस्ति
ततोऽन्यद्विभक्तं
यन्मन्वीत ॥ २८ ॥

yadvai tanna manute
manvāno vai tanna manute,
na hi manturmaterviparilopo
vidyate'vināśitvān;
na tu taddvitīyamasti
tato'nyadvibhaktaṃ
yanmanvīta || 28 ||

That it does not think in that state is because, although thinking then, it does not think; for the thinker's function of thinking can never be lost, because it is immortal. But there is not that second thing separate from it which it can think. [4 - 3 - 28]

यद्वै तन्न स्पृशति
स्पृशन्वै तन्न स्पृशति,
न हि स्पृष्टुः स्पृष्टेर्विपरिलोपो
विद्यतेऽविनाशित्वान्;
न तु तद्वितीयमस्ति
ततोऽन्यद्विभक्तं
यत्स्पृशेत् ॥ २९ ॥

yadvai tanna sprśati
sprśanvai tanna sprśati,
na hi spraṣṭuḥ sprṣṭerviparilopo
vidyate'vināśitvān;
na tu taddvitīyamasti
tato'nyadvibhaktaṃ
yatsprśet || 29 ||

That it does not touch in that state is because, although touching then, it does not touch; for the toucher's function of touching can never be lost, because it is immortal. But there is not that second thing separate from it which it can touch. [4 - 3 - 29]

ii) Brihadaranyaka Upanishad :

यद्वै तन्न विजानाति
विजानन्वै तन्न विजानाति,
न हि विज्ञातुर्विज्ञातेर्विपरिलोपो
विद्यतेऽविनाशित्वान्;
न तु तद्वितीयमस्ति
ततोऽन्यद्विभक्तं
यद्विजानीयात् ॥ ३० ॥

yadvai tanna vijānāti
vijānanvai tanna vijānāti,
na hi vijñāturvijñāterviparilopo
vidyate'vināśitvān;
na tu taddvitīyamasti
tato'nyadvibhaktaṃ
yadvijānīyāt || 30 ||

That it does not know in that state is because, although knowing then, it does not know; for the knower's function of knowing can never be lost, because it is immortal. But there is not that second thing separate from it which it can know. [4 - 3 - 30]

यत्र वा अन्यदिव स्यात्,
तत्रान्योऽन्यत्पश्येत्,
अन्योऽन्यज्जिघ्रेत्,
अन्योऽन्यद्रसयेत्,
अन्योऽन्यद्वदेत्,
अन्योऽन्यच्छृणुयात्,
अन्योऽन्यन्मन्वीत,
अन्योऽन्यत्स्पृशेत्,
अन्योऽन्यद्विजानीयात् ॥ ३१ ॥

yatra vā anyadiva syāt,
tatrānyo'nyatpāśyet,
anyo'nyajjighret,
anyo'nyadrasayet,
anyo'nyadvadet,
anyo'nyacchṛṇuyāt,
anyo'nyanmanvīta,
anyo'nyatsprśet,
anyo'nyadvijānīyāt || 31 " ||

When there is something else, as it were, then one can see something, one can smell something, one can taste something, one can speak something, one can hear something, one can think something, one can touch something, or one can know something. [4 - 3 - 31]

- No Second thing other than the Observer “Sakshi”, the eye of the Universe.

| Waker | Sakshi |
|-----------------------|------------------------|
| Eye of Dream Universe | Eye of Jagrat Universe |

- Nothing different than Brahman.
- Everything Pratibhasika Mithya because of Sruti - DSV - valid

- **DSV - Started Topic 330 ended topic 341 - 12 Topics**

Important General Observation - TSV and DSV :

| TSV | DSV |
|---|---|
| i) 3 Levels : <ul style="list-style-type: none"> - Paramartika - Vyavahrikam - Pratibhasikam ii) Triangle Format | i) 2 Levels : <ul style="list-style-type: none"> - Paramartika Pratibhasikam |
| iii) 2 Prakriyas : <ul style="list-style-type: none"> - Means - Tool for teaching - Sadhanam for communication - No Liberation | ii) Binary Format iii) One Siddhanta <ul style="list-style-type: none"> - End - Sadhyam - Liberates |

iv) Several Prakriyas used on Vedanta, Upanishads

- a) Adhyaropa - Apavada
- b) Panchakosha
- c) Avastha Traya
- d) Drk Drishya

Directly employed by
Upanishads (Said Prakriya)

Others :

- Indirect Prakiriyas
- Clues in Upanishads, Acharyas have Developed, Derived
- e) Avacheda
- f) Pratibimba
- g) Abhasa
- h) Anirvachania Khyati - Artha and Jnana Adhyasa (Derived Prakriyas)
- No dictionary where you can get all Prakriyas

Advanced Text :

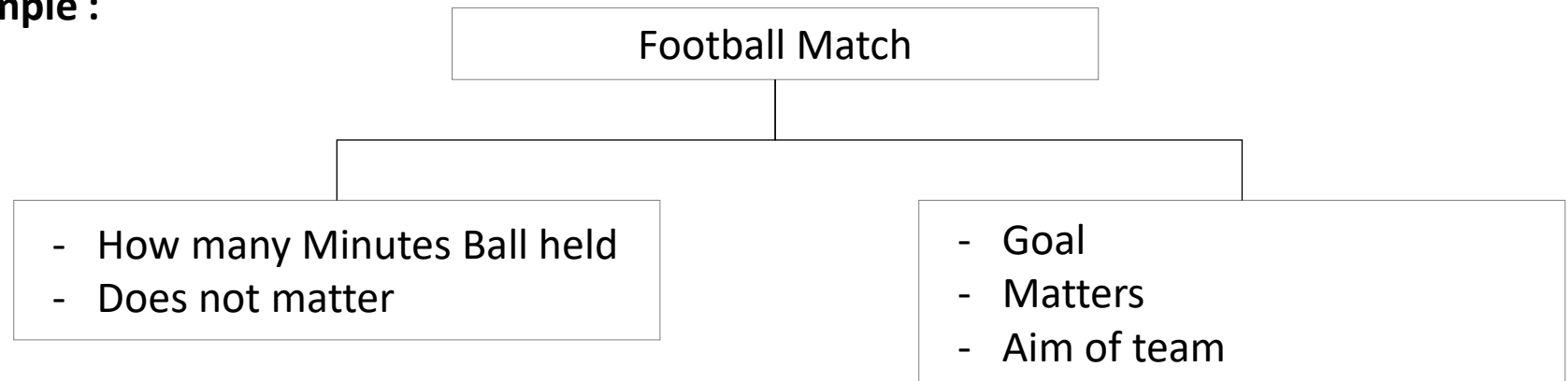
- Shastra Siddhanta Lesha Sangraha
- By Appaya Dikshitar commentary by Achyutha Tirtha
- Only Sanskrit Moola and Bashyam.

- **Primary teaching - Siddhanta**
- **Brahman Satyam jagan Mithya**
- **Aham Braheiva Na Paraha**

- Prakriyas May cause Scholarly Samsara, intellectual Samsara
- Don't be trapped by Prakriyas, Shabda Jalam, don't get lost in Prakriya

- **Use Prakriya, Land in Siddhanta for Moksha**

Example :



- **Don't understand Prakriya and Miss hitting the Goal...**

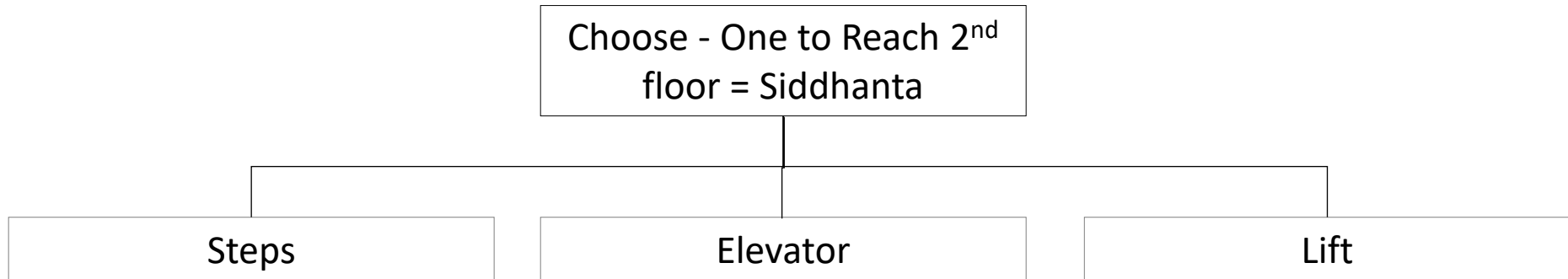
- Prakriya should not be given over importance in Comparision to Siddhanta
- Several Prakriyas are replaceable

- **Adhyaropa - Apavada - Prakiriya not Replaceable, all have to use**

- Abhasa, Paricheda, Pratibimba replaceable can use any one of 3
- Optional, Choosable.

Sureshwaracharya Sloka :

- Yaya bavet Pumsan, Vitpatti Pratyagatmani
- Sa Sa Eva Jneyaha Prakriya Asti Sachana Avastita
- Vitpatti = knowledge of Siddhanta important, not Prakriya
- For Siddhanta - Jnanam, one Should come to choose any Prakriya comfortable to oneself
- Abhasa, Pratibimba, TSV, DSV, whichever Vada you are comfortable



- Yaya Bavet Pumsan Pratyagatmani...
- Which ever Pramanam gives the knowledge of Atma for you, retain that Prakriya
- That Prakriya is Sadvi, valid for you
- What is valid for one, need not be Valid for others, not comfortable for others
- Panchakosha, Avastha Traya, Sharira Traya
- Every Prakriya Valid
- Anavastita - Don't be Rigid, fixed in one Method
- Acharyas change Prakriyas from one Text to Another.

Mandukya Upanishad - Chapter 3 :

- Avacheda Vada used by Gaudapada and Shankara

Upadesha Sahishri - Chapter 18 :

- Shankara Argues in favour of Abhasa Vada

Manisha Panchakam :

यात्सौख्याम्बुधिलेश्लेशत इमे शक्यो निवृत्ता
याच्चित्ते नितरां प्रशान्तकालने लब्ध्वा मुनिनिर्बृता ।
यस्मिन्नित्यासुखाम्बुधाऊ गलित्धिब्रह्मैव न ब्रह्मविद
यः कश्चित्सा सुरेन्द्रविन्दित्पदो नूनं मनीषा मम ॥ ५ ॥

yat saukhyambudhileseshata ime shakradayo nirvritah
yaccitte nitaram prashantakalane labdhva munirnirvritah |
yasmin nityasukhambudhau galitadhirbrahmaiva na brahmavit
yah kashcit sa surendravanditapado nunam manisha mama ||5||

During its moments of utter quiet, a yogi's mind gains that Ocean of Bliss, a tiny droplet from which is sufficient to make Indra and others feel contented and happy. Such a one who has dissolved his individual intellect in this eternal Ocean of Bliss, is verily Brahman, not a mere Knower of Brahman – That rare one, whose feet are worshipped even by the very King of Gods indeed, he alone is my Guru; this is my firm conviction. [Verse 5]

- In one Sloka both Avacheda and Abhasa Vada used

Anavastita : No Consistency :

- **Siddhanta must be consistent Brahman Satyam, Jagan Mithya Aham Braheiva Na Paraha**
- You can employ DSV in Nididhyasanam and TSV in Vyavahara.

- Use both in different contexts
- Both come to one and Same Siddhant

No difference in Siddhanta, common features of TSV and DSV :

i) Brahma Satyam Jagan Mithya Aham Braheiva

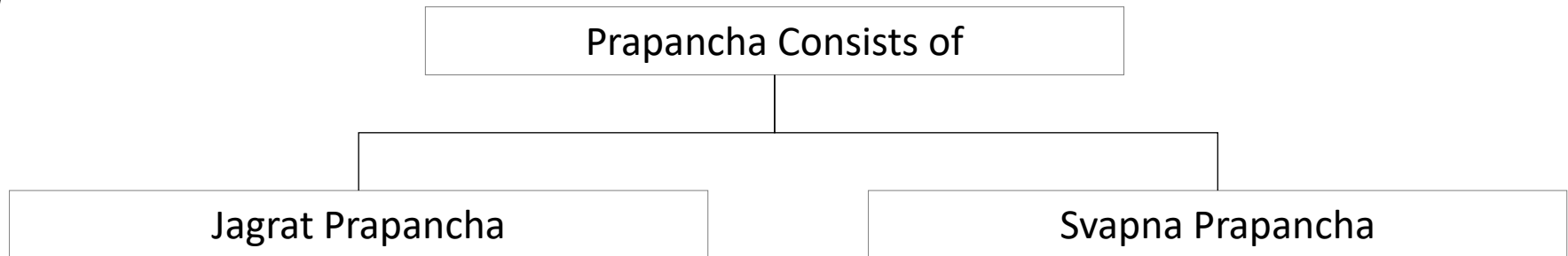
ii) Both Claim :

- Aham Brahma Asmi, Drop Jivosmi

iii) Jagat is Mithya :

- I as Brahman lend existence to entire Prapancha

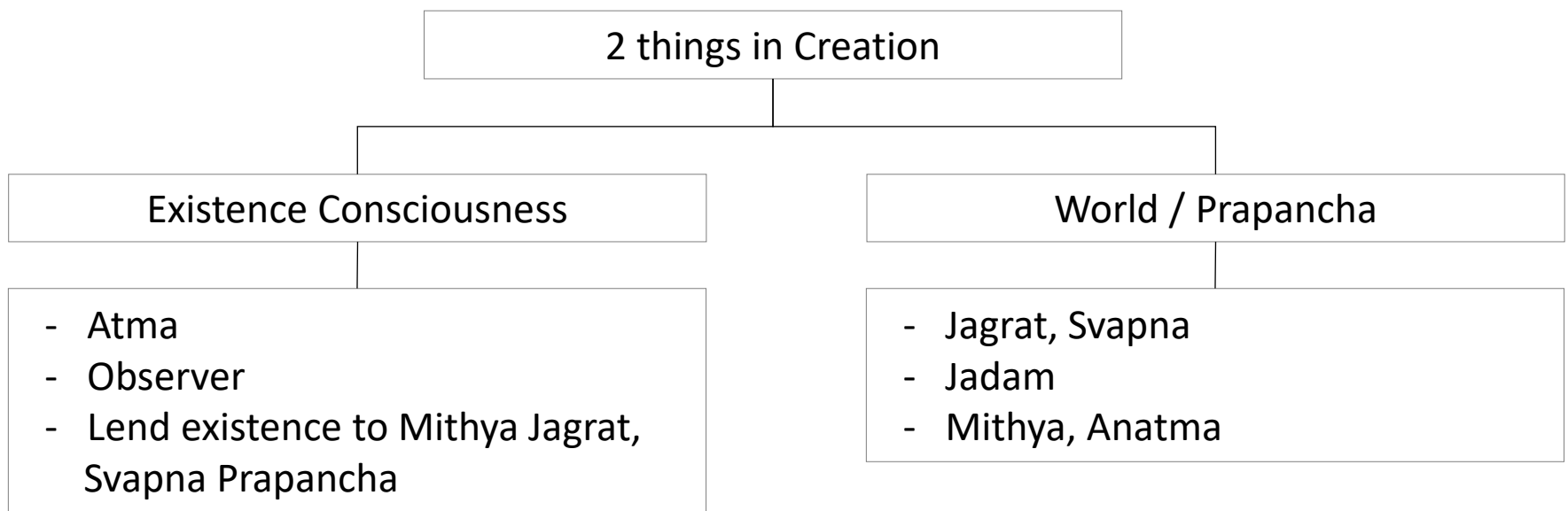
iv)



v) Both Mithya

vi) I alone as Brahman, lend existence to both Jagrat and Svapna Prapancha

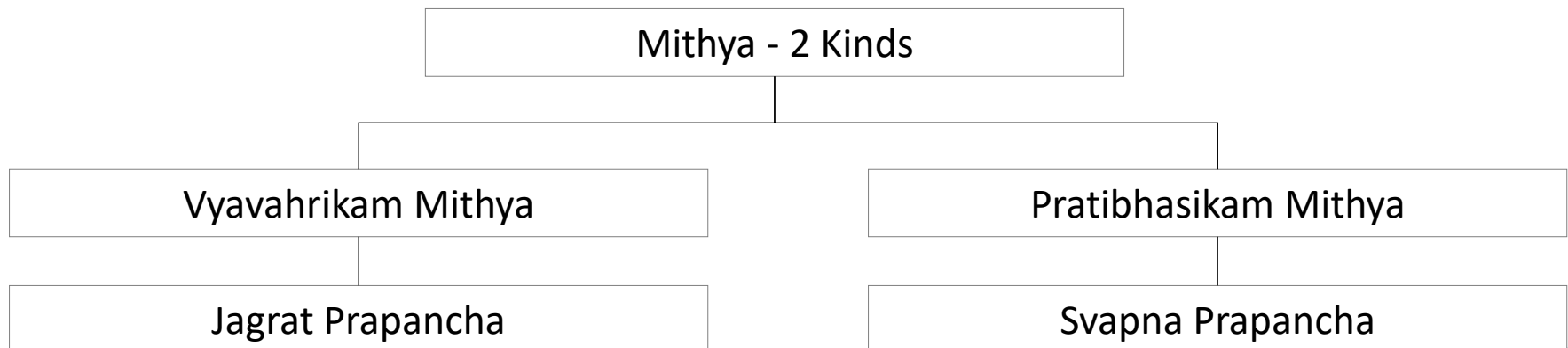
vii) I am a Pure Being



- This much agreement enough for Moksha
- Where is difference? In consequential, will not change Moksha
- Jagrat and Svapna both Mithya

viii) TSV :

- Adds Separate Adjective



ix)

| TSV | DSV |
|---|---|
| <ul style="list-style-type: none">- Mithya Subdivided- Vyavaharika, Pratibhasika | <ul style="list-style-type: none">- Mithya Bifurcated, not Subdivided- Mithya always Pratibasika |

x) I alone lend existence to both Mithya Jagrat and Swapna Prapancha :

- Existence, Consciousness, witness, Observing Principle Stands out Separately
- Don't have any confusion

xi) I = Brahman

- Follow DSV temporarily in Nididhyasanam or Permanently

xii) With TSV and DSV can get Moksha

xiii) For both veda Pramanam is there

TSV : Taittiriya Upanishad (Brahmananda Valli) :

सोऽकामयत । बहु स्यां प्रजायेयेति । स तपोऽतप्यत ।
स तपस्तप्त्वा । इदं सर्वमसृजत । यदिदं किञ्च ।
तत्सृष्ट्वा । तदेवानुप्राविशत् ।
तदनु प्रविश्य । सच्च त्यच्चाभवत् ।
निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च ।
विज्ञानं चाविज्ञानं च । सत्यं चानृतं च सत्यमभवत् ।
यदिदं किञ्च । तत्सत्यमित्याचक्षते ।
तदप्येष श्लोको भवति ॥३॥

so'kamyata, bahu syam prajayeyeti, sa tapo'tapyata,
sa tapastaptva idagm sarvamasrjata yadidam kinca,
tatsrastva tadevanupravisat,
tadanupravisya sacca tyaccabhavat,
niruktam canirukatam ca, nilayanam canilayanam ca
vijnanam cavijnanam ca,
satyam canrtam ca satyamabhavat,
yadidam kinca, tatsatyamityacaksate,
tadapyesa sloko bhavati ॥ 3 ॥

He desired, "I shall become many and be born. He performed tapas; Having performed tapas, He created all this whatsoever (We perceive). Having created it, He entered into it. Having entered it, He become the manifest and the unmanifest, the defined and undefined, the housed and the houseless, knowledge and ignorance, truth and falsehood, and all this whatsoever that exists. Therefore, it is called existence. In this sense, there is the following Vaidika Verse! [2 - 6 - 3]

- 3 Orders Mentioned

| 1 st Satyam | 2 nd Anrutam |
|------------------------|-------------------------|
| Vyavaharika Satyam | Pratibasikam |

Both Created by 3rd Abavat Satyam Paramartikam :

- Paramartika Satyam alone appears as Vyavaharika and Pratibhasikam
- Without TSV, Taittiriya can't be explained
- Understand only with TSV

DSV :

परित्राणाय साधूनां
विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय
सम्भवामि युगे युगे ॥ ४-८ ॥

paritrāṇāya sādhūnām
vināśāya ca duṣkṛtām |
dharmaśamsthāpanārthāya
sambhavāmi yugē yugē ||4-8||

For the protection of the good, for the destruction of the wicked and for the establishment of righteousness, I am born in every age. [Chapter 4 – Verse 8]

- Pippalada explains Sushupti
- Birds come to nest in Sunset
- Yatha Vayamsi Vaso Vriksha Evangunahi Vai Tat Sarva Pare Atmani Sampratishta
- Everything comes to Atma at time of Sushupti.

- Prithvi and Prithvi Matra
 - Apaha and Apaha Matra
 - Teijaha and Teijaha Matra
- } Sthula, Sukshma Panchabutam
- Chakshu Srotra Rasana Grana } Sense objects and Sense organs
 - Everything resolves into Atma

TSV :

- Jagrat Prapancha does not resolve in Sushupti Avastha of one Jiva
- Jivas Sense organ, mind alone Resolves
- Powerful DSV Pramana Mantra
- Use Any Prakiriya / Vada / Accept or reject DSV
- In Class use TSV
- In Nididhyasanam use DSV
- Mind develops felicity for both with Study of Vichara Sagara.

Revision (287) :

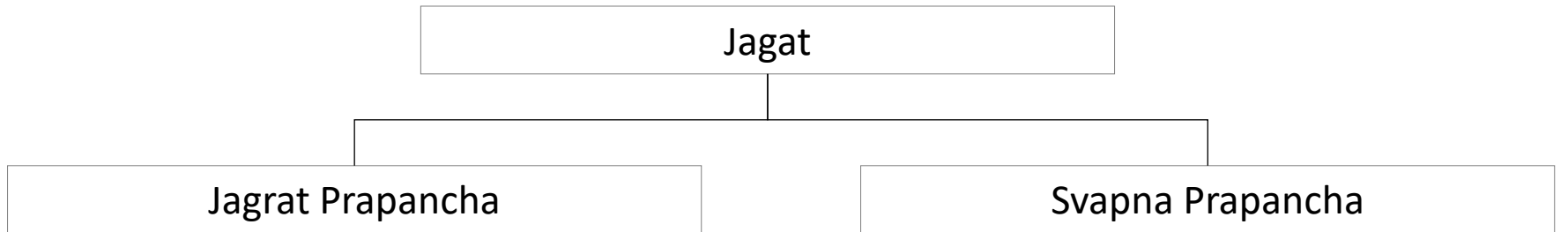
तस्माज्जाग्रत्पदार्थानां स्वाप्नपदार्थापेक्षया वैलक्षण्यं किञ्चिदपि नास्ति। किन्त्वात्मनो भिन्नं सर्वं मिथ्यैव। “अतोऽन्यदार्तम्”, “न तु तद्वितीय- मस्ति ततोऽन्यद्विभक्तम्” (बृ. ४.३.२३-३१) इत्यादिश्रुतिभ्यश्च।

- With this portion DSV concluded
- ND Presents this as only the right Vada, it is an alternative to TSV Vada - Srishti Drishti Vada

DSV leads to Binary format :

- Aham Satyam, jagan Mithya
- TSV and DSV both lead to Binary format

i)



ii) I Brahman :

- Lend existence to Jagrat and Svapna = Binary format

iii) You can arrive at Brahman through DSV or TSV

iv) No difference between 2 Prapanchas in Binary format

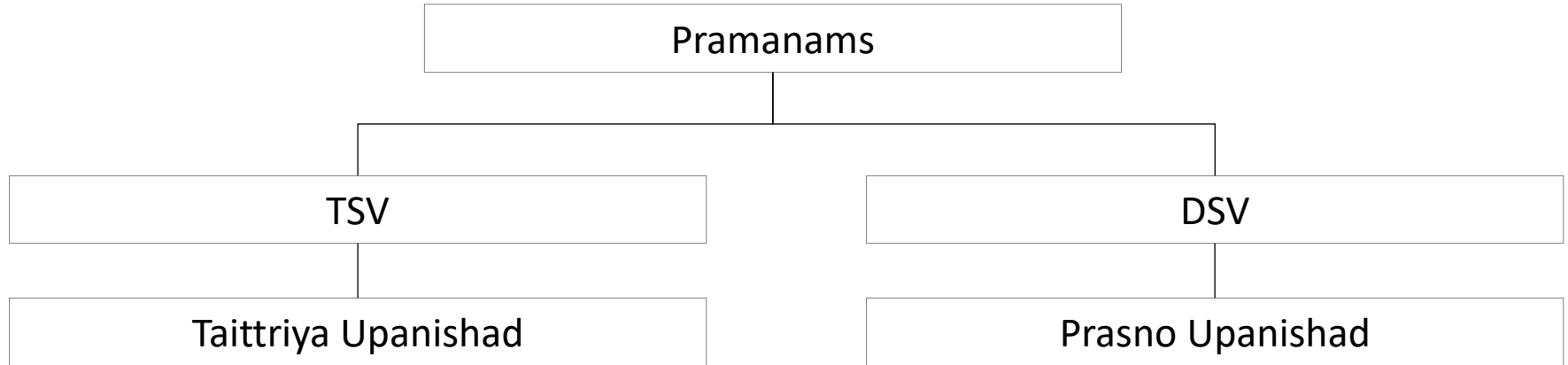
- Difference is Non-consequential 2 Mithyas or one.

v) TSV Subdivides Mithya : DSV Does not Subdivide :

- Small lie or Big lie no Consequence
- Both arrive in Binary format

ND :

- DSV alone to be Accepted



- With this DSV is over.

6th Chapter - Vichara Sagara :

- 147 Topics
- 25 Topics finished
 - Started : 14 October 2007
 - Now : 22 September 2018
- 1 Year - 25 Topics
- Topic : 317 To 341 Over
- 6th Chapter - Actually commences here
- First 25 Topics were for Uttama Adhikari - Tattva

Drishti - Chapter 4 :

- Adrushti - Over in Chapter 5 - Madhayama Adhikari

Next Topic onwards for Tarqa Drishti :

- Not Adhama or Mandah
- Highly intellectual, has many Questions, doubts
- Does not accept Vedanta early, has too Many obstacles, requires explanation.
- Tarqa Drishti Unable to accept DSV

Question :

- Jagrat and Swapna Totally Different.

Vedanta Study

Possible in Jagrat

Not Possible in Swapna

No - Guru, Shastra

ND :

- Shows Vedanta course Possible in Dream
- Agruda Deva - Swapna Guru, teaches Vedanta Course
- All Vedantic ideas taken up in a Deeper Manner
- Mahavakya Vichara

Purva Paksha :

- Tarqa, Mimamsa, Vyakarana Experts
- Use Pratibhasika, Akasha, Avacheda Vadas
- Tarqa Drushti has different Obstacle.